

# CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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## ILLUSTRATIONS FROM LIFE.

BY FREDERICK BARTON,

Author of "Favorite Texts of Famous People," and "A Christian Gentleman,  
William McKinley."

### THE FOURTH WISE MAN. (217)

Matt. 2: 1, 2, 11 and 25: 37-40.

Henry Van Dyke's "The Story of the Other Wise Man," is an exquisite setting for the Master's words, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." It is a story he heard in the Hall of Dreams, of a fourth wise man who likewise saw the star in the east and started in search of the King. He carried with him three priceless jewels as an offering. The place of meeting for the four men was near Babylon at midnight. This fourth one, Artaban, had traveled fast and far when suddenly in the darkness his horse stood still. Dismounting he found a man lying with the chill of death on him. His heart rebelled at the delay. How could he stop to minister to a dying stranger? If he lingered but an hour his companions would think he had given up and go on without him. Should he leave following the star to give a cup of cold water? But with a prayer he turned to the sick man and the hours passed. On arriving at the appointed place the three others had gone on and he must sell his first jewel to buy a train of camels and start on the journey alone. In time he came to Bethlehem, but the man of Nazareth had fled with the young babe and his mother to Egypt. While listening to the marvellous account from the lips of a young mother whose child lay in her arms, a noise of wild confusion arose in the street and a cry of "the soldiers! the soldiers of Herod!" Artaban saw the mother's agony and with the second jewel he persuaded the captain not to enter the house and the child's life was spared. Then followed years of wandering, down into Egypt and wherever there was any trace of the Nazarene family, and though he found none to worship, he found many to help. In deeds of mercy thirty-three years of his life passed away. He had not forgotten his quest; there was one

jewel left, the pearl. He had come at last to Jerusalem, worn and weary and ready to die, but still looking for the King. It was the Passover season, but the multitude seemed singularly agitated. "We are going," they said, "to the place called Golgotha. Jesus of Nazareth is to be crucified, who calls himself 'King of the Jews.'" How strangely these familiar words fell on the tired heart of Artaban. They had led him for a lifetime over land and sea. Was he to find the King at last in the hands of his enemies? He had come in time to offer the pearl for the King's ransom. As he was swept along near the Damascus Gate, a troop of soldiers came in sight, dragging a girl to be sold as a slave. She threw herself at the feet of Artaban, crying out, "Save me from worse than death." Again the conflict, but he took the pearl from his bosom and laid it in the hand of the girl. "This is thy ransom, daughter! It is the last of my treasures which I kept for the King."

Then suddenly darkness fell and the earth heaved. A heavy tile shaken from a roof, fell and struck the old man. As the girl bent over him there came a voice through the twilight, but the words were lost. The old man's lips began to move, as if in answer, "Not so my, my Lord! For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger and took thee in? Or naked and clothed thee? Three and thirty years have I looked for thee; but I have never seen thy face nor ministered to thee, my King."

Again the sweet voice came, and this time the maid seemed to hear the words. "Verily I say unto you, inasmuch as thou hast done it unto the least of one of these, thou hast done it unto me."

There was one long last breath of relief. His journey was ended. His treasure was accepted. The Other Wise Man had found the King.

## SERMON ON THE MOUNT SOLVED PROBLEMS. (218)

John 1: 9; 1 Cor. 1: 30.

One of the Literati of India, whose name was considered along with that of Swami Vivekanandi for representative to the Parliament of religions, has since become a follower of Christ. Riding in a railroad train he fell into conversation with one of the officials who was a man of education and a Christian. The talk turned upon Hindu poetry and kindred subjects. As the official left the traveler he handed him a copy of Matthew and asked him if he had looked into the new religion. On returning he found the Hindu deep in the Sermon on the Mount, and as he looked up he exclaimed, "I have found here solutions of problems for which I have searched in all the philosophies of India." On accepting Christianity he was baptized by a low-caste Brahmin, thereby burning all his bridges behind him.—Miss Wilder of India at a meeting at Chautauqua.

## SITTING IN DARKNESS. (219)

Ps. 107: 10; John 15: 13; Job. 10: 22.

George Needham, while on a tour through China, told the Gospel story wherever opportunity offered. To make clear the love manifest in Christ's coming to save us, he used an illustration of the eagerness with which one would try to rescue a drowning child. His interpreter immediately informed him that the illustration had no meaning to their benighted minds, for in that land, whose teachings are that life is a curse instead of a blessing, no Chinaman would think of making an attempt to rescue the child.

## OUR GOD IS MARCHING ON. (220)

Acts 4: 19, 27, 29 and 5: 39.

Sometimes it seems as if the Kingdom of God were moving slowly on the earth, but a letter from E. F. Stroeter to the Union Gospel News seems to indicate good prospects for liberty of conscience in Russia. Forty years ago Czar Alexander II abolished slavery (serfdom) in his dominion, the same year the struggle began between the North and South. While the United States were founded on religious freedom, Russia has never reached that height. Last September the Orthodox Russian Church held a missionary congress at Orel, the burden of which was not to send the gospel to the heathen, but the conversion of apostles from orthodoxy back to the mother church. For it is a well known fact that, in spite of the terrible paragraph 188 of the criminal code, the defections from the Orthodox faith are constantly increasing in numbers.

When the closing session came something happened which must have created great excitement among the members of that assembly. One of the highest provincial officials, the head and representative of the landed nobility, a Mr. Stachovitch, who had, in his offi-

cial capacity, attended its sessions, addressed the full house on the subject of "Liberty of Conscience." To begin with, he boldly criticized the measures proposed and adopted for the "conversion" of apostates, and frankly expressed his entire disapproval of this style of "mission" work altogether. He then proceeded to charge the congress with having neglected the very cornerstone of religion, i. e., freedom of conscience, by giving it no place in its programme. Giving expression to his sorrow that "in our country, the land of Orthodoxy, liberty of conscience does not exist," he stigmatized this as the "old heresy," the old "sin of the state." Nor did he leave his Orthodox hearers in doubt for a moment as to what liberty of conscience must mean, practically. Not only the right of abandoning the old faith altogether, or to exchange it for another, but also the right of professing it before others and of making converts among them. "A sermon to adults, the attempt to convert persons of ripened judgment, cannot be punished; such punishment is without a purpose."

Mr. Stroeter believes that the address had imperial inspiration or else it would have been censored from the newspapers. He concludes that Czar Nickolay II is ready to leave the minds of his subjects prepared for the proclamation of full liberty of conscience.

## AN OPEN BIBLE IN RUSSIA. (221)

2 Tim. 2: 9.

But the open Bible is not only allowed but encouraged it by free transportation, etc. Russia, by a strange anomaly, not only does not hinder the sale and distribution of the Bible in Russia among the adherents and clergy of the Orthodox Church, but grants greater privileges to the British and Foreign, as well as the St. Petersburg Bible societies, than any government on earth. These societies enjoy practically free carriage, by mail or freight, from end to end of the great Russian empire for their Bibles and Testaments. Besides this, a number (I believe, fifteen) of their colporters and agents are carried free over all government rail and post roads. If only the average Russian could read better (or, at all), there is no telling how soon the Orthodox clergy would either have to preach the Gospel or would minister to bare walls and empty aisles. For the broad masses of the Russian people are very susceptible to the truths of the Gospel.

## ETERNAL LIFE AT THE UNIVERSITIES. (222)

John 3; 16 and 5: 24 and 10: 10; 1 John 5: 12.

At Chicago University a professor has found (so the newspapers claim) that death is a cell or active principle, and not, as supposed, deterioration or absence of life, and therefore to be overcome entirely by treatment. As one paper headed it, he discovered eternal life. This seemed good, but it was only in a starfish, or the lowest form of life that it was discovered. The intimation was that with a little



practice we could prolong life indefinitely in the human body. An Ann Arbor professor, not to be outdone, announces that the soul exists in the spinal column, proving by the fact that the corpse of a frog shook off a piece of paper saturated with acetic acid. This, of course, is all tommy rot to people who think, but there are hundreds of sin-ridden men and women who hang their hopes on the prospect of such things developing so that they can get eternal life by some other method than by the gospel method, believing on the Lord Jesus Christ. No greater curse could be devised than that men and women should find the means of living forever on this earth in bodies that wear out until they are like the rags that the wind flaps around a scare-crow. There is none other name given under heaven whereby men shall be saved, and this is the reason men will not accept that name because to do so requires their giving up their sins. What a popular savior one would be who would give eternal life and let men nurse eternal death in their bosoms. The power of Almighty God is not strong enough to endow a man with eternal life who will not give up his sins.

#### A SECOND PROBATION. (223)

Eccl. 8: 11; Heb. 9: 27.

Even the faintest shadow of a possibility that men may have another opportunity to change their lives after death and likewise their destination leads men to play fast and loose with such opportunities here, and now if there were such a chance it would not be a fair test unless the man had the same opportunities for good and evil that he has now. What leads them to think they would choose differently? The fact is men have opportunities and warnings by the hundred, yes daily. A man gets drunk—his head aches in the morning. He says I'll quit it, but he doesn't. Don't talk second probation, you who have insulted God time and again by choosing sin instead of righteousness. You have had your second hundredth or thousandth probation. Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny. Likewise sow sin and reap eternal death, or sow righteousness and reap life eternal. I was once discussing religion with an atheist, and I used the word sin. "Sin," he fairly fumed out, "what is sin?" You would think he was the embodiment of the moral law. But I learned only a week later that the man who was enraged at the word sin had barely escaped the penitentiary, through his lechery having brought about the death of a girl. Watch out for the man who wants to read sin out of the calendar, and likewise redemption from sin, and likewise the cross, or more definite yet, the blood of the cross.

#### THE SKY OF THE HEART. (224)

Luke 3: 21; John 1: 51 and 8: 29.

A fallen leaf on a flowing stream, and on the water a moment's gleam

Of sunshine—and the chilling gray o'erspreads  
more coldly the autumn day.  
And once this had brought a pang to me, a  
sense of pain in my heart, to see  
The leafless trees and the stubble sere, and the  
darkening face of the dying year.  
It is not so now. My heart is glad, though  
every sight and sound is sad,  
For I have come to realize that joy depends  
not on the skies.  
The path of my duty holds along, through  
winter's storm and springtime's song,  
And cloudy the day or stormy the night, the  
sky of my heart is always bright.  
—Maltbie D. Babcock, D.D., in S. S. Times.

#### THE IMPERFECT LIGHT. (225)

Matt. 5: 16; Luke 8: 16; Phil. 2: 15.

An active New York police officer writes the following:

"During a short trip to the western part of New York State I chanced to stop at Albany over night, and while preparing to retire, the incandescent electric light grew very dim and red. I examined the fixture and found that the bulb was quite loose in the socket. Upon turning the bulb up tight in the socket it gave a beautiful white light. Vibration had caused the bulb to loosen. It was capable of giving a pure, bright, white light, but was just far enough away from the electric current to produce that weak result which was of no value, but when it was screwed up tight into the socket, what a change! its brilliance lit up the whole room.

"So in after years in my Christian experience I wondered what was the trouble with me. I was a Christian; I had once given the 'white light' but something had caused that light to grow dim and red. I regularly attended the prayer meeting, but had nothing to say, after having been so close to God that it seemed as if He had reached out and took me by the hand and talked with me in tones so loud that they could have been heard in the room. 'Vibration' of this busy world had caused me to loosen from the 'socket' and get just far enough away to produce a poor, red, sickly light."

#### AN INFIDEL'S DAUGHTER. (226)

Prov. 14: 12.

The Ram's Horn says that this story is told of the daughter of Littre, the great French scholar. He was a man, learned in all human wisdom, but ignorant of God. But fortunately for his daughter, the mother was a devoted lover of Christ.

The great scholar, observing that she had a possession he did not, said:

"Bring up your daughter in the ways of religion and piety which you have always followed; when she is fifteen years of age you will bring her to me. I will then explain my views to her, and she can choose for herself."

The mother accepted the condition; years rolled on, the fifteenth birthday came, and the mother entered the husband's study. "You

remember what you said to me and what I promised," she said. "Your daughter is fifteen years old today. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?"

"Why, certainly!" replied Littré. "But for what special reason? To explain to her my views! Oh, no, my dear; no, no. You have made of her a good, affectionate, simple, straightforward, bright and happy creature. My ideas are good enough for me. Who can say that they would be good enough for her? Who can say that they would not destroy, or at least damage, your work? Bring her in, so that I may bless you in her presence for all you have done for her, and that she may love you more than ever."

### WHY PROHIBIT. (227)

Gen. 4: 9; Hab. 2: 15.

"The most tragic letter I ever read came to me, this morning," said Judge Kennedy of Cleveland, recently. "When we get through with this man he will be sadder and wiser."

"For ten years I have suffered, starved, stood all the miseries that drink brings to a home. I cannot stand it any more. I shall go mad or I shall forget that which I owe to God and take my life. I have tried to live honest, bring up my children likewise, and have done so, but I cannot starve myself and children longer with tea and bread, to pay up saloon debts, and never see any change, only drink, abuse, insults, long weary nights of waiting, sickness—misfortune. Is there no law for me? Can I not have peace? All I ask is peace and to be away from my tormentor or I shall go mad."

"This is Christmas night. I have not slept for three nights. My little boy is dying with diphtheria. Do you know the long, weary nights of diphtheria? Is it not hard to see your own child sick, helpless before you and near death? Then to have a staggering man fall into the house and then have to sit for hours and listen to abuse heaped upon you? Oh, God! Do something for me, judge."

This letter should be turned over to Bishop Potter, to prove to this woman that prohibition was not needed to stop her husband from drinking.

### NEVER GOES TO SEA. (228)

Isa. 30: 7; Rev. 3: 1.

The most novel warship in existence appears on the British Admiralty list. It is known as H. M. S. Excellent; but H. M. S. Excellent never weighs anchor, never gets up steam with Belleville or any other boilers, and has never left these shores in search of any enemy.

The ship as a ship, in fact, does not exist. H. M. S. Excellent is an Admiralty fiction. The name has been bestowed upon what was thirty years ago a mere mudbank off Portsmouth, but which now owing to the exertions of the "handy man," is the most perfectly equipped gunnery establishment in the world.

On H. M. S. Excellent—or Whale Island, as it is sometimes called—the armor plates for

British warships are tested. Special proof butts have been built for this purpose. This H. M. S. Excellent is like some churches, armed to the teeth, but never weighing anchor to go out against the enemy.

### SERVICE WITH SACRIFICE. (229)

Luke 10: 33-35; Gal. 6: 2.

A little East Side stationery and newspaper shop in New York City is the pulpit from which four young men have been preaching an excellent sermon. The proprietor of the shop is a veteran of the Civil War. The four young men were regular customers, and so had become his friends. One of them was an electrician, one worked in a hotel, another was a draftsman and the fourth a day clerk. One day last summer the electrician found the little shop closed when he called for his morning paper. It was still closed when the draftsman and his brother, the law clerk, called a little later. That night the four young men made further inquiries. They found that the old soldier was down with typhoid pneumonia and had been taken to St. Luke's Hospital. They knew he was poor and wholly dependent on his little business. They were all poor and had plenty to do, but they arranged their own work as conveniently as they could, and divided the day into periods. Then each gave a part of his time, and so the shop was kept open all the day. When the old man recovered he found a better business than he left, where he expected to find it gone.

### JESUS, MY FRIEND. (230)

"But I have called you friends."—Jesus Christ (John 15: 15).

Lift up, my heart, a song of praise  
To Him who guides me all my days;  
I will not fear the unknown ways,  
For Jesus is my friend.

Through cloud and sun my song shall be  
Exultant, trusting, strong, and free;  
No lasting harm can come to me,  
For Jesus is my friend.

Sorrows may compass me about,  
Losses assail my soul with doubt,  
But Faith will still triumphant shout,  
For Jesus is my friend.

Death cannot separate my soul  
From Him who saves and makes me whole,  
Back from my tomb the stone shall roll,  
For Jesus is my friend.

—Rev. C. M. Sheldon, D. D.

### SENATOR HOAR ON FAITH IN GOD. (231)

John 17: 3; Rom. 8: 24.

Senator Hoar of Massachusetts, in a feeling eulogy of Robert Burns, recently delivered to an audience of Scotchmen in Boston, said that the whole secret of Scottish history, and of New England history also, was to be found in that portion of the "Cotter's Saturday Night"



where Burns pictures the family worshipping its Maker. And he added: "No race or nation will ever be great, or will long maintain greatness, unless it hold fast to the faith in a living God, in a beneficent Providence and in a personal immortality. To man as to nation every gift of noblest origin is breathed upon by hope's perpetual breath. I am not here to make an argument. I only affirm a fact."

### BE STRONG. (232)

Joshua 1:5-7.

Be strong!

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?  
And fold the hands and acquiesce—O, shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day, how long,  
Faint not, fight on! Tomorrow comes the song!

—Maltbie D. Babcock.

### EASY REPENTANCE. (233)

Matt. 3:8; Luke 19:8.

A man who had stolen an amount of money from one who had befriended him, expressed himself as being deeply and bitterly repentant. "I suppose you will pay back what you have taken," some one said. "No, I don't see how I can do that," was the reply. "While it would be possible for me to pay back the entire sum, such a course would hamper me greatly in my business. I prefer to ask his pardon and to live an honest life from this time forth." It is evident that the man's repentance was not genuine. There is no repentance where we are not willing to make all possible amends for what we have done.

### MADE RICH THROUGH LOVE. (234)

Matt. 10:32.

An old childless man died, and although careful search was made no will could be found. After a while the house furniture was put up for sale. An old woman was present at the auction who had once been nurse to the old man's only son. A portrait of the little fellow was put up for sale.

"Who bids?" cried out the auctioneer.

"Please, sir," the poor woman ventured to say, "I would give a shilling for it, but could not give more, as that is all I have."

"A shilling is bid," cried the man; "anything further?" No one said anything, and so the picture was knocked down to the shilling bidder.

When she got the picture home, she took it

out of the frame to clean it, and what do you think she found? The old man's will. And it read something like this: "Whoever buys my son's portrait shall have all I possess; for perhaps some one will buy it who loved my son."—Sisters of the Master.

### WRITE A LETTER TO YOURSELF. (235)

Ps. 42:5.

Following is part of a letter written by a girl of twelve to herself when she would be sixteen. It is from a recent novel by Florence Wilkinson:

"Dear Me:—I don't mean that I feel badly, but it's because I'm writing to me when I'm sixteen. Oh, how I do wish that I could see you and know where you are and how big you will be. I was twelve years old last November, but it is now January. Fractions is something dreadful. Dear myself, are you doing fractions now when you read this? I s'pose you understand all about them and the queer problems at the end of the book. Do you have to study? Of course not, for you are a young lady, and have dresses with long hems that make a lovely sound when you come downstairs, and little girls behind you have to walk very slow for fear they will step on the trail of your ruffles.

"You can't answer this, I know, for by the time you get it, there will be no I.

"Your loving self,

"Allison."

Write yourself a letter tonight picturing yourself a year from now, or write a letter to yourself as a boy or young man, or when you become a Christian. Stand yourself up in the corner and look at yourself.

"If thou couldst in vision see  
Thyself, the man God meant,  
Thou never more couldst be  
The man thou art—content."

### A MODERN SAMSON. (236)

Judges 14:5, 6.

When seventeen years old, Paul Kruger, a bare-foot boy, whose father was too poor to buy him shoes, was driving home a borrowed yoke of oxen and cart, when the animals took fright at a large panther and ran away.

Paul's little sister who had been allowed go with him in the cart "for a ride," was thrown out upon the ground, and the panther, leaving its pursuit of the oxen, was about to seize her, when the boy rushed forward and caught the beast by the throat. In the struggle that followed, he was terribly torn by the panther's claws, but he kept his hold with fierce determination until he choked the monster to death—and saved his sister.

Wounded as he was, and weak from loss of blood, he carried the frightened child home; but it was long before he recovered the remarkable strength which had been so cruelly taxed. More like Samson than like David in his encounter with the wild brute, he won with "nothing in his hand."

## CUT GEMS.

(237)

The longer on this earth we live  
And weigh the various qualities of men . . .  
The more we feel the high, stern-featured  
beauty

Of plain devotedness to duty.  
Steadfast and still, nor paid with mortal praise,  
But finding amplest recompense  
For life's ungarlanded expense  
In work done squarely and unwasted days.

—James Russell Lowell.

The God who is better to you than all your  
fears—yea, better than your hopes—perhaps  
intends the affliction to remain with you until  
it lifts the latch of heaven for you and lets you  
into your eternal rest.—Spurgeon.

"I will not wish thee riches or the glow  
Of greatness; but that whereso'er thou go  
Some weary heart may gladden at thy smile,  
Some weary life know sunshine for awhile,  
And so thy years shall be a track of light,  
Like angels' footsteps passing through the  
night. —Lookout.

## HE CAUGHT 15 FISH IN ONE MONTH.

ONE READER WHO PROFITED BY  
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Rev. M. E. Fletcher, Harvey, Albert Co.,  
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gious Review of Reviews, are fine. I have been  
greatly helped by the articles on 'Fishing with  
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by this method in November. Torrey's 'Vest  
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ought to be recommended in connection with  
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## ILLUSTRATIONS FROM NATURE'S MIRACLES.

"Nature's Miracles," by the late Elisha Gray, and published by Ford, Howard & Hulbert, New York, consists of three volumes of familiar talks on science. They furnish some of the most instructive and entertaining reading I have come across lately. The following illustrations are from the third volume, on Electricity and Magnetism.

THE TRUTH WILL MAKE YOU  
FREE. (238)

"The man who is an earnest seeker after scientific truth cannot afford to pursue his investigations with any prejudice in favor of one theory more than another, unless the facts sustain him, and then he is not acting from prejudice, but is led by the facts. Many people make pets of their theories; and they become attached to them as they do their children; and they look upon a man who destroys them by a presentation of the facts as an enemy. I once knew a lady who became so attached to her family doctor that she said she would rather die under his treatment, if necessary, than to be cured by any other doctor. There are many people who are imbued with this kind of spirit not only in matters scientific, but in matters religious as well. Such people are not the kind who contribute to the world's progress, but are the hindrances that have to be overcome." We need to pray, not "my" truth, but "thy" truth may be had in my heart.

## HALF OF A MESSAGE. (239)

Matt. 11: 28; John 3: 16.

"The heliostat can be used when the sun shines to transmit news by flashes of sunlight chopped up into the Morse code and thrown from point to point by a moving mirror. But this is limited as to distance; besides, the sun does not always shine. It has the disadvantage in that respect that the old semaphore-telegraph did that was in use in Wellington's day. These semaphores were constructed in various ways, but a common form was that of moving arms that could be seen from hill to hill or point to point. By a code of moving signals news was repeated from point to point and it can be easily imagined that many mistakes occurred, to say nothing of the time it required for repetition. When the battle of Waterloo was fought—so the story goes—news was sent to England by means of the semaphore-telegraph. The dispatch read, 'Wellington defeated'—At that point in the message a thick fog came up and lasted for three days, so that no further news could be sent or received. In the telegraphic parlance of today the line was 'busted.' For three long days all London was in deep mourning, when finally the fog lifted, which repaired the telegraphic line, and balance of the dispatch was received—'the French at Waterloo.' Mourning changed to rejoicing and the English have rejoiced ever since when they think of either Wellington or Waterloo." This could not happen to a gospel message, because the positive comes first in nearly all, such as "Come unto me," "For God so loved," etc., but men befogged in sin do not get even the first part.

THE SUN, THE SON OF RIGHT-  
EOUSNESS. (240)

Is. 40: 26.

"The dynamo has evolved from the germ discovered by Faraday, till today it is a machine, the construction of which requires the highest class of engineering skill. When in action it seems like a great living presence, scattering its energy in every direction in a way that is at once a marvel and a blessing to mankind. But we must not give all the credit to the dynamo. As the moon shines with a reflected light, so the dynamo gives off energy by a power delegated to it by the steam engine that rotates it, and the steam engine owes its life to the burning coal, and the burning coal is only giving up an energy that was stored ages ago by the magic of the sunbeam; and the sun—? Well, we are getting close on to the borders of theology, and being only scientists we had better stop with the sun." Many scientists are not so modest; they begin with their science where Mr. Gray leaves off. Instead of going up to God, they try to bring God down and reduce Him to an atom.

## GOD'S VOICES. (241)

John 12: 28, 29.

"I remember being on top of what is called the Mosquito Range, between Alma and Leadville, in Colorado, during the passage of a thunder shower. There was no heavy thunder, but a constant fusillade of snapping sounds, accompanied by flashes not very intense. I could feel the shocks, but not painfully. A part of the time I was in the cloud and became for the time being a veritable lightning-rod. After the cloud passed it crawled down the mountain side as if clinging to it, all the time bombarding it with little electric missiles. After the cloud left the mountain and passed over the valley I could hear loud thunder, because the charge would have to accumulate quite a quantity, so to speak, before it could discharge. These heavy discharges, when the cloud is some distance from the earth, would be dangerous to life, while the light ones, when the clouds are in contact with the earth, are not." If we keep close to God he can speak gently; when we put distance between us, then he speaks in the lightning and thunder.

ARE WE GOOD SPIRITUAL CON-  
DUCTORS? (242)

Is. 6: 6-8; Mal. 3: 2, 3; Luke 6: 42; Acts 1: 8.

"When a current of electricity flows through a conductor the conductor resists its flow more or less according to the quality and size of the conductor. Silver and copper are good conductors. Silver is better than copper. Calling silver 100, copper will be only 73. If

we have a mile of silver wire and a mile of iron wire and want the iron wire to carry as much electricity as the silver and have the same battery for both, we will have to make the iron wire over seven times as large. That is, the area of a cross-section of the iron wire must be over seven times that of the silver wire. But if we want to keep both wires the same size and still force the same amount of current through each we must increase the pressure of the battery connected with the iron wire. We measure this pressure by a unit called the 'volt,' named for Volta, the inventor or discoverer of the voltaic battery. The volt is the unit of pressure or electro-motive force. (In all these cases a 'unit' is a certain amount or quantity—as of resistance, electro-motive force, etc., fixed upon as a standard for measuring other amounts of the same kind.") Have our lives been refined to silver, and do we conduct the heavenly to the earthly readily, or are we iron-wire Christians.

#### GOSPEL MESSAGE TO THE FIVE SENSES. (243)

Ps. 34: 8.

"The Bain chemical telegraph system made marks on chemically-prepared paper; as the current passed through it left marks on the paper from the decomposition of the chemicals. Some of the preparations emitted an odor during the time that the current passed. The occurrence to which we refer took place at the presidential election time. At some station out of Washington an operator was employed who had a blind sister, and this sister knew the Morse alphabet well before she became blind. One evening a signal came to get ready for a message containing the returns from the election. In the hurry, and just as the message had started, the lamp was upset and they were in total darkness—at least the brother was. The sister, poor girl, had been in darkness a long time. The blind sister leaned over the stylus through which the current flowed to the paper and smelled out as well as spelled out the message, and repeated it to her astonished brother. By the old semaphore system the motions were sensed through the eye as well as the early method of cable signaling. It will be seen from the above that the Morse code may be communicated through any one of the five senses." Look up texts in which figures are used showing that salvation appeals to the five senses. "Taste and see; handle the word; a pleasant odor," etc.

#### OUT OF TUNE. (244)

Ps. 27: 8; Is. 58: 2-9.

"There were two ways of reading by the harmonic method. One was by the long and short-tone sounds and the other by the ordinary sounder.

"The vibration of the receiving-reed was made to open and close a local circuit like a common Morse relay and thus operate the

sounder. It is useless to try to send a message if the sender and receiver are out of tune with each other in this system.

"What is true in science is true in life. If we are out of tune with our surroundings we only beat the air, and our efforts are in vain. We get no sympathetic response." That is why prayer is not a pleasure—we get out of tune with the sender.

#### A LOOSE WIRE. (245)

John 15: 5.

"The repeater was a very delicate instrument and had to be handled by a skilled operator. Every wire must be in its place or the instrument would fail to operate. I remember on one occasion in Cleveland that along in the middle of the night the repeater failed to work. The operator knew nothing of the principle of its operation, so that when it failed he had to appeal to some of his superiors.

"At this time there was no one in the office who knew how to adjust it, so they had to send up to the house of the superintendent and arouse him from his sleep and bring him down to the office. He looked under the table and found that one of the wires had loosened from its binding-post and was hanging down. He said immediately, 'Here's the trouble; I should think you could have seen it yourself.' The operator replied, 'I did see that, but I didn't think one wire would make any difference.' He learned the lesson that 411 electricians have had to learn—that even one wire makes all the difference in the world." Is it the wire of church attendance, Bible reading, prayer, that is loose in your life?

#### MESSAGES FROM HEAVEN. (246)

John 1: 51.

"If we could by operating an ordinary telegraphic key cause the lightning to discharge from cloud to earth, and some one was listening at a telephone in a circuit that was grounded at both ends 100 miles or more distant from the cloud, the man who controlled the discharges by the key could transmit the Morse code through the earth to the man who was listening at the telephone. Thousands of people might be listening at telephones in every direction from the transmitting station and they would all get the same message. If the receiving station is near to the point where there is a heavy discharge from the clouds to the earth the earth-current is very strong—flowing out in every direction. For some years I had an underground line between my house and laboratory, and no part of the line between the two stations was above ground. Many and many times during the prevalence of a thunder storm have the telephone bells been made to ring at both ends of the line by a discharge from the cloud to the earth, and in some cases the discharge was several miles away. The wires could not have been affected so powerfully in any other way than through the earth.

"It will be seen by the foregoing statements



that it is possible to transmit messages through the earth for long distances, but the difficulty in the way of its becoming a general system is twofold. First, we cannot always have a thunder-cloud at hand from which to transmit our signals, and, secondly, the signals would be received alike at every station simultaneously." God used clouds for messages, for Noah, for Children of Israel, at the Ascension, and will use them at the Second Advent.

### NIAGARA'S PROGRESS. (247)

Rev. 21: 1.

"It is supposed that at one time the falls of Niagara was situated at the bluff overlooking Queenston, near Lake Ontario, and at that time was very much higher than it is at present. Through long ages of time the water has gradually eaten away the rock, thus forming the gorge. It is estimated by different geologists that the time required to wear away the rock back to the present position of the fall has required from 15,000 to 35,000 years. Some authorities place the rate of wear at three feet per annum and others not more than one. It is well known, however, that this erosion is constantly going on, and if nothing is done to check it the time will come when the gorge will extend up to Lake Erie and drain it practically to the bottom. 'This is a matter, however, that the people of this and those of several succeeding generations need not worry about.' Will the world ever be drained of sin? Lake Erie will some day, if the world lasts, be drained by Niagara.

### HAVE YOU A GOVERNOR? (248)

Col. 3: 15.

"The rising or falling of the balls of the governor in the power house at Niagara Falls to only a very slight extent will bring into action a power that is driven by the turbine itself, which is able to move the water-gate in either direction according as the balls rise or fall. For instance, if the balls rise beyond their normal position, it shows that the dynamo is increasing in speed, and immediately machinery is brought into action that shuts the water off in a small degree, just enough to bring the speed back to normal. If the balls drop to any extent, it shows that the load is too great for the amount of water, and that the dynamo is decreasing in speed; immediately the power is brought into action, now in the opposite direction, and the water-gate is opened wider. These slight variations of speed are constantly going on, and the constant opening and closing of the gate follows with them. It is a beautiful piece of machinery, and is beautifully adapted to the work it has to perform. It is continually standing guard over this greater piece of machinery that is exerting an energy of 5,000 horse power and prevents it from going wrong, both in doing 'that which it should not do and leaving undone that which it should do.'" It is a machine that, when in action, points a moral to every thinking person who beholds it. Every man has such a governor if he only has the inclination to use it.

## PRAYER.

Note.—This is the first of a series of illustrations to be presented on such subjects as Person al Work, Bible Reading, etc., with the expectation that they will lead to the preaching of sermons on the subjects mentioned. You may suggest subjects you would like to see presented.

### WHAT PRAYER CAN BRING. (249)

1. A true knowledge of ourselves, and our needs. Psalm 139: 23, 24.
2. Cleansing from sin. Ps. 51: 2.
3. Victory over temptation. Matt. 26: 41.
4. Control of our tongues. Ps. 141: 3.
5. Wisdom. Jas. 1: 5-7.
6. Opening of our eyes to behold the beauty of God's Word. Ps. 119: 18.
7. The Holy Spirit, with all His bounty, into our lives. Luke 11: 13; Acts 4: 31.

—R. A. Torrey.

### NO TIME TO PRAY. (250)

1 Thess. 5: 17.

"Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast."

No time to pray!

Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

No time to pray!

What heart so clean, so pure within,  
That needeth not some check from sin,  
Needs not to pray!

No time to pray!

'Mid each day's dangers, what retreat  
More needful than the mercy-seat?  
Who need not pray?

No time to pray!

Must care or business' urgent call  
So press us as to take it all,  
Each passing day?

What thought more drear  
Than that our God his face should hide,  
And say, through all life's swelling tide,  
No time to hear!

## PRAYER WHEELS. (251)

Matt. 6: 7.

"But when ye pray use not vain repetitions as the heathen do." How often have you prayed "Thy kingdom come?" What did you mean by it?

"The Tibetans," says the "Missionary Alliance," "are the most pre-eminent praying people on the face of the earth. They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer. 'Om mani pad me haun,' is never out of their mouths. A German writer on Lamaism says of this sentence, which literally means, 'Oh, God! the jewel in the lotus,' that these six syllables are, of all the prayers on earth, the one which is most frequently repeated, written, printed and conveniently offered up by mechanical means. They constitute the only prayer which the common Mongols and Tibetans know; they are the first words which the stammering children learn, and are the last sighs of the dying."

## PRAYER IN THE FACE. (252)

Luke 9: 28, 29; Mark 9: 15.

A prayerful soul, brothers, through the face,  
Like perfume through a rose;  
No art can imitate the grace  
Of spiritual repose.

The heart that talks with God in prayer  
Unconsciously imparts  
Some portion of the truths learned there  
To other minds or hearts.

It needs no utterance of a word,  
It needs no page or book;  
What God speaks to the heart is heard  
In every act or look.

—Ella Wheeler Wilcox.

## READY. (253)

Matt. 24: 44; Phil. 4: 6.

After one of the hard-fought battles of the war, a chaplain in the Southern army was called to see a dying soldier. The Young People's Paper tells the story:

Taking his hand, the chaplain said: "Well, my brother, what can I do for you?"

He supposed, of course, that the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," he said, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Her teachings are my comfort now. And then, chaplain, thank God that, by his grace, I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel soft as downy pillows are." And oh, chaplain, thank

him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I knelt by his bed with not a petition to utter: only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."—Forward.

## THERESA TO THE BISHOP (254)

Luke 11: 1.

Here is a fragment of a most interesting letter which was written by St. Theresa to the Bishop of Osma, who asked her to pray for him. In her reply she says: "I promise myself from your goodness that you will take in good part what I feel compelled to say to you. Recognizing the great favors our Lord has done for you in having bestowed on you humility, charity, zeal for souls, and a strong desire to vindicate the divine honor, I besought the Lord for the increase of those same fruits and perfections, till it was discovered to me that you wanted that which is the foundation of every virtue, and without which the whole superstructure dissolves and falls into ruins; you lack prayer, you lack believing, persevering, and courageous prayer; and the lack of prayer causes all that drought and disunion from which you say your soul is suffering." And she goes on to say: "I wish you, therefore, my lord bishop, that you will betake yourself again to God, saying, 'I come, O my Lord, to Thee, bishop as I am, to the children's school of prayer; I come to Thee not as a teacher, but as a learner; I come to be taught how to pray.'" As these words come back to us from a saintly soul, one cannot but feel how exactly she has laid her finger on the cause of all our failures, whether in our character or our Christian service; and if you are deeply conscious of such failure, though it may touch you to the quick, take to yourself her words, "The lack of your life is believing, persevering, courageous prayer."

## PRAYING AND WHIPPING. (255)

A lad was whipped one day for an act of disobedience, and then had to undergo the more trying ordeal of sitting quietly on the sofa. He became deeply absorbed in thought and presently asked:

"Ma, why did you whip me?"

"So as to make you a better boy," was the response.

Lewis again became lost in thoughtful reflection. Presently he blurted out:

"Ma, do you believe in prayer?"

"Yes, my son."

"If you were to ask God to make me a better boy, do you think He would grant your prayer?"

"I think He would, son."

"Well then, ma, I wish you would pray a little more and whip a little less."—Ex.

But it was the whipping that made him think of prayer. If we didn't get a "whipping" occasionally we would forget to pray.



## A 5-CENT PRAYER. (256)

The Rev. Homer Thrall, in company with a number of itinerants, who were on the way to conference, stopped to spend the night with an old farmer. It was the custom then to settle the bill at night so that they might rise about three o'clock in the morning and ride a good way before breakfast, and lay by in the heat of the day. Dr. Thrall, acting as spokesman of the party, after supper said to the old farmer, "We are a company of Methodist preachers going to conference. If you will get the family together, we will have prayers with you." After prayers one by one settled his bill. Dr. Thrall's turn came; he asked his bill. The old farmer replied, "Well, pa'son, I charged the rest twenty-five cents, but bein' as you prayed for us so good, I won't charge you but twenty cents." The brethren had the laugh on Dr. Thrall. I have heard prayers which apparently weren't worth even a nickel.

## THE CHILD'S PRAYER. (257)

I was in heaven one day when all the prayers  
Came in, and angels bore them up the stairs  
Unto the place where he  
Who was ordained such ministry  
Should sort them so that in that palace bright  
The presence chamber might be duly dight;  
And they were like to flowers of various  
bloom;  
And a divinest fragrance filled the room.

Then did I see the great sorter choose  
One flower that seemed to me a hedgling rose,  
And from the tangled press  
Of that irregular loveliness  
Set it apart, and "This," I heard him say.  
"Is for the Master;" so upon his way  
He would have passed; then I to him:  
"Whence is this rose, O thou of cherubim  
The chiefest?" "Know'st thou not?" he said,  
and smiled,  
"This is the first prayer of a little child."

—T. E. Brown.

## PRAYER MEETING FOR TWO. (258)

Matt. 18: 20.

A little girl went into a neighboring town, where there was a revival. She attended the meeting, and heard the story of the cross, and gave herself to Jesus.

When she returned home she went to an old man who was a Christian, and said to him:

"Can't we have a prayer meeting?"

"We?" said he; "I don't know of another Christian in the district."

"Well," said she, "you are a Christian and I am a Christian; can't we have a prayer meeting?"

"Well," said he, "we can say 'we' then."

They did have a prayer meeting. The next day two or three more came. God answered their prayers, and between twenty and thirty have found the Savior.

## THE SECRET OF HER LIFE. (259)

I Pet. 1: 8.

Prof. Drummond tells the following touching story, proving how constant heart-fellowship changes one to the likeness of Christ.

"A young girl, who possessed a rare loveliness of character, always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there, 'Whom having not seen I love.' That was the secret of her beautiful life."

## PRAY FOR THE NEXT ONE WHO IS TO DIE. (260)

A valued pastor in one of the first prayer meetings after his coming to us, with many other new and profitable suggestions, gave us this, that "we offer special prayer for the next one of our number who shall be called to exchange worlds." Is not the idea beautiful and comforting and in keeping with our covenant vows? As only our heavenly Father knows for whom he will next call, each one who offers the prayer is praying for himself or herself, as well as for every other one, that they may be made meet for the "abundant entrance." In one instance the one who offered the audible prayer for the congregation was the next to whom the joyful message came; "Child, come home."

Would it not be well if every church would adopt the custom of offering special prayer, not only for the next one of their own immediate church family, but for the next one in the congregation? It might be the arrow piercing the heart and sending to the great healer.—The Evangelist.

## MEDITATION. (261)

Ps. 1: 2; Heb. 2: 1.

Many Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet they little know how much they lose, especially with reference to the life of our Lord and Saviour, by neglecting this most healthful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind: After saying your morning prayers, open a New Testament, and ask God to enable you to realize his presence, and to send his Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say: "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the

real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account.—Canon Liddon.

### QUAKER'S PRAYER. (262)

Luke 23: 34.

There were some Friends, or Quakers, from South Carolina in the battle of Gettysburg who were forced into the ranks, but who, from the beginning to the end, refused to fight. They were from Guilford County, which was mostly settled by their sect.

About a dozen of them were in Lee's army at Gettysburg, and were among the prisoners captured there. They had steadily borne practical testimony to the strength of their principles in opposing war. One of them who refused to fight was ordered to be shot. A squad of twelve men were drawn up to shoot him. They loved him as a brother because of his goodness, and when ordered to fire every man refused. The remainder of the company was called up and ordered to shoot the first twelve if they did not execute the order. The intended victim folded his hands, and raised his eyes, and said: "Father, forgive them, for they know not what they do." The entire company threw down their muskets and refused to obey the order. Their exasperated captain, with a horrid oath, tried to shoot him with a pistol. The cap would not explode. Then he dashed upon him with his horse, but the meek conscript was unharmed. Just then a charge of some of Mead's troops drove the Confederates from their position, and the Quaker became a prisoner. He and his co-religionists were sent to Fort Delaware, when the fact was made known to some of their sect in Philadelphia. It was laid before the President, and he ordered their release.—Lossing's Pictorial Field Book of the Civil War, vol. 3, page 79.

### BOTH GOT WHAT THEY PRAYED FOR (263)

Rom. 8:26; II Cor. 12: 8, 9.

The last time I interviewed General Howard it was on the subject of answers to prayer, and I thought I had him. In his famous fight with Stonewall Jackson the Union forces were defeated, so I inquired of General Howard:

"You prayed before that battle?"

"Yes," he answered.

"And Jackson was a praying man. He prayed also?"

"Yes," he assented.

"Then how was it he gained the victory? Did that mean that the Union cause was wrong?"

Very gently the good old General replied: "Both our prayers were answered. Jackson prayed for immediate victory and I for the ultimate triumph of our cause. We both got what we prayed for."—The Independent.

### NO NEED TO PRAY. (264)

When the war broke out fervent prayers for the army in the field were offered by hundreds who had never thought of praying for the army in times of peace. Chaplain Sanders recently said, at a soldier's funeral service in Pittsburg, that he had never heard a public prayer offered for a chaplain of the regular army or the soldiers in army posts and garrisons. Let those who have prayed for the success of their arms in battle, keep on praying for them in peace, and not imitate the boy, who, when reproved for leaving the navy out of his prayers answered, "I guess after they have licked the Spaniards so at Manila and Santiago, they can take care of themselves."—Brotherhood Star.

### PRAYER IN A LAWSUIT. (265)

A peculiar case has recently been brought to attention through the secular press. In a certain town the erection of a distillery so aroused the Christian sentiment that the pastor of the Methodist Episcopal Church felt moved to pray that God might smite the structure with his destroying fire. Not long after, lightning struck the distillery, and it was consumed in flames. The minister is said to have claimed that the lightning stroke was a direct answer to his wish expressed in prayer. Now it is reported that the owners of the burned property have sued the minister for damages, claiming that by his own confession he was the cause of their loss. There is no court in the land in which such a case could obtain serious consideration, but till the matter is disposed of, it may cause some trouble and expense to the defendant and his friends, if suit has actually been brought. Some persons might plead in defence, that they so seldom expected answer to their prayers that they could not be held responsible.

### ANSWERED PRAYER. (266)

Hudson Taylor of the China Inland Mission tells the following:

"In November, 1886, we spent eight days in waiting upon God. We spent days of fasting, alternated with prayer, and we were led to pray to God to send 100 missionaries. We were led to pray for 100 missionaries to be sent out by our English board from January to November. We were led to ask God to give £10,000 in addition to the income of previous years, and we asked for it to be given in such a manner—in such large sums—that the force of our staff might not be occupied in keeping accounts. God answered our prayers wonderfully. He sent us offers for more than 600 missionaries, and at the end of the year over 100 had gone. You ask, what about the income? God did not give us exactly the £10,000 we asked for, but gave us £11,000. And the £11,000 came in eleven contributions, the smallest amount being £500.

### THE CONDITIONS. (267)

Ps. 66: 18.

A pastor visited a large establishment the other day, and saw a hook or file on the table,



on which a large number of a particular sort of letters were thrust. He was told that they were appeals for aid.

"And do you answer them all?" he asked the benevolent proprietor.

"A very few of them," he replied; "the rest are not of a sort that I can take up."

Heaven's counting-chamber has a good many petitions, likewise put aside. They do not comply with the conditions. One of these, very essential, is, "If I regard iniquity in my heart, the Lord will not hear me." Mark God's terms of petition, and then pray.

### LINCOLN AND PRAYER. (268)

"One day in the darkest time of the war," said Bishop Simpson to Chaplain (now Bishop) C. C. McCabe, "I called to see Mr. Lincoln. We talked long and earnestly about the situation. When I rose to go, Mr. Lincoln stepped to the door, and turned the key, and said: 'Bishop, I feel the need of prayer as never before. Please pray for me.' And so we knelt down in that room together, and all through the prayer the President responded most fervently."

### FAMILY PRAYER. (269)

"None of God's children are born dumb."

Rowland Hill, the famous preacher, was once driven by a storm of rain into a village inn, and compelled to spend the night there. When it grew late, the landlord said: "Sir, I wish you would go to bed. I must see all the lights out; I am so afraid of fire." "So am I," was the reply; "but I have been expecting to be called to family prayer." "All very good, sir; but it cannot be done at an inn." "Indeed! then, pray, get me my horse. I cannot go to sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer, but I don't know how." "Well, then call in the family servants, and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray. "Sir, I never prayed in my life. I don't know how." "Ask God to teach you," was the gentle reply. The landlord, folding his hands, said, "God, teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully, "go on." "I am sure I don't know what to say now, sir." "Yes, you do: God has taught you how to pray; now thank him for it." "Thank you, God Almighty, for letting us pray to you." "Amen! Amen!" exclaimed Rowland Hill, and then offered prayer himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as a result of the first effort of family prayer at the "Black Lion."

### SHORT PRAYER. (270)

Prayer for others may be answered in ourselves.

The fact that short prayers are likely to be well received by members of a political assembly was graphically illustrated at the Republican Convention of Illinois in 1878. Rev. Robert Nourse, then pastor of the Congregational Church at Springfield, had been invited to make the opening prayer, and the temporary chairman, Colonel Babcock, as he announced that the clergyman would "invoke the divine blessing," whispered to him to "cut it short." The injunction was obeyed to the very letter, for the prayer was substantially (if not literally) as follows:

O Lord God of nations, we are met to nominate officers for our State. Give us wisdom that we may nominate the best men; when we have done that, grant that they may be elected, and, when elected, make them true to their trust. Amen.

The delegates, who had been composing themselves for a prayer of the usual proportions, were taken by surprise. The pith and logical point of the prayer were recognized; as the last word was uttered, the convention broke out in a whirlwind of applause, which continued for some minutes.

When the time for nominating the first State officer, that of State Treasurer, arrived, some enthusiastic delegate nominated Mr. Nourse. This called forth a new outbreak, which that gentleman assisted in checking by positively refusing to be a candidate.

A similar scene was enacted when the office of Superintendent of Public Instruction was reached, with a like result. And so the reverend gentleman was kept busy declining honors which the convention seemed desirous of thrusting upon him.—*Epworth Herald*.

### GOD HEARD PRAYER. (271)

The following instances of "prayer for missions answered" are given by Dr. A. C. Thompson in his book, "Foreign Missions."

A missionary of the American Board among the Mahrattas in India once wrote thus: "The first Monday in January, 1833, I shall ever remember. At our morning prayers in the native language three strangers were present, who said they had come to inquire about the 'new way.' At ten o'clock, Babajee returning from his morning visit to the poorhouse in an ecstasy of joy, saying 'The poor people all come about me inquiring, 'What shall we do?'" I appointed an inquiry meeting at three o'clock today, and to my surprise there were sixteen present. A heavenly influence, I am persuaded, was with us. Our Christian friends in America must be praying for us."

The missionary afterwards learned that the day had been set apart by the General Assembly in the United States, and by other bodies of Christians, as a day of fasting and of prayer for the heathen world.

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A lady missionary of the American Board was stricken down by an epidemic; recovery seemed doubtful. As she lay upon her couch, feverish and restless, a sudden and singular calm came over her.

Just then a co-laborer at the same station

came in to inquire how she was, yet fearing the worst.

"I am better, decidedly better," she replied; "I think I shall get well. I have had the strangest feeling come over me the last hour, as if I had new life. I don't understand it." Presently she added: "I believe I know what it is. I am sure someone is praying for me. I think I will try to prove it." She then asked the nurse to bring her "Daily Food," and, turning to the day of month, marked it.

Many weeks afterwards a letter came to her, saying: "In January I attended a meeting of the Woman's Board in Pilgrim Hall, Boston, and I wish you could have heard the earnest prayer offered for you by —," naming the person who had led in the intercession of that hour. Comparing the date with the one in her "Daily Food," she found an exact coincidence.

### "NOW I LAY ME." (272)

Rev. Charles R. Kingsley, of Staten Island, discussing punishment of children some time since before a New York mothers' club objected to the prayer: "Now I lay me down to sleep." He said, touching on moral rights and the Church's vocation in reform, "that in early teaching the Church dwelt too much on 'after worldliness' and too little on the practical things of this world, so that religion seemed a remote necessity to the child. The prayer 'Now I lay me down to sleep' shows what we think of religion. The main petition of the child is that God should take him if he dies. As if God wouldn't! But there is nothing about how he should live." If he had thought on the prayer half as hard as he did on his objection, he would have found the second line asks God "my soul to keep," and adds that if he dies, "my soul to take." But a little fellow in Chicago persisted in saying "I pray the Lord my soul to take" before the line "I pray the Lord my soul to keep." His mother was trying to straighten him out when he said, "You can't keep anything without you take it."

### DUST ON THE KNEES. (273)

A man seeking work at a place of business was summarily refused, as he could produce no credentials or recommendations. As he sadly left the place one of the proprietors noticed dust on his knees. He inquired the cause of it, and the man confessed that before he started out in search of work he had gone before God on his knees, asking that his guiding and directing hand might be upon him. The proprietor was not a religious man, but he remembered that he had once had an employee who was accustomed to have dust on his knees. He decided to hire the stranger without further credentials, and found him through many years a faithful servant. When a man comes from his chamber in the morning with dust on his knees, when a man leaves his vestry for his pulpit with the same mark, it is nothing to be ashamed of. It is a mark of power, it is a sign of high privilege, the privilege of going to the throne of grace; it

is a mark of faithful service. It is a token that he who bears it has access to One who is higher than the highest, and mightier than the mightiest.

### "I USED MY TWO KNEES." (274)

A poor Chinaman had been the slave of opium-smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deep-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium-smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium-smoking; he was cured, and he stayed cured. One day someone asked him how it was that he had broken off the terrible habit. He answered: "I used my two knees!"

How many people there are today who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing, who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows and promises and resolutions, but they do not use their two knees.—The Christian.

### THE TRAMP'S PRAYER. (275)

There had been a railroad wreck, two passengers were killed, and five or six injured, and among the latter was a professional tramp who had been stealing a ride. To the doctor who examined his injuries he said, smiling feebly, and with that manner peculiar to his class: "Well, pard, what's the verdict of the jury?" "You are very badly hurt," was the reply. "Are my legs off?" "No; you are fatally injured, however." "That means I'm a gorner. My pard was on the car ahead. Is he hurt?" "No; here he is." At that moment a ragged, unkempt, and typical vagabond came forward, and bending over the victim, said: "Well, Jim, they say you have to go. How are you feeling over it?" "Sorter! No use to kick, Tom." "Kin I do anything for you?" The dying man gazed at him a moment in silence, and then whispered: "Tom, you are the only pardner I ever had as knowed the Lord's Prayer. Just say it over to me." The old tramp pulled off his cap and knelt down, and, as the bystanders uncovered and bowed their heads, he repeated the prayer word for word, and with such feeling as astonished everybody. When he had finished he rose up and said, "That's it, Jim; and kin I do anything more?" "Nothing more for him," said the doctor.

Praying aloud in private is a bar to wandering thoughts. If we would cultivate directness and clearness in prayer and increase our realization of the personality and the nearness of God, we should practice praying aloud in our closet every day.



## STUDIES IN NEGLECTED TEXTS.

## For Higher Life Sermons.

By G. B. F. HALLOCK, D. D.

## MY NEIGHBOR.

"Who is my neighbor?"—Luke 10: 29.

In this parable Christ introduces us to our neighbor and makes plain the true neighbor spirit as we should display it. The world has been a long time finding out who the neighbor is. In past time if a stranger came into a village they set the dogs on him. A "stranger" or a "foreigner" always meant an enemy; one to be treated as such.

I. In this parable Christ tells us, for one thing, that the man with the neighbor spirit is sure to have opportunities to manifest it. Our neighbor is suffering in the famine in India. He has fallen at the roadside in the heathenism of China and Africa and the islands of the seas. He is prostrate in the slums of our great cities. Have you the neighbor spirit? You can find plenty of opportunities to display it.

II. In this parable Christ tells us, further, that the man with the neighbor spirit will rise above questions of nationality and religious prejudice. What the good Samaritan saw at the roadside was not a Jew or a foreigner, but a suffering man. He asked no questions about either his religion or his country. It was enough for him to know that here was a fellowman who needed his help. The world yet needs to more fully learn this lesson.

III. In this parable Christ tells us, moreover, that the man with the neighbor spirit will have respect to the material as well as the spiritual needs of those he would help. Christ healed and fed and helped people as well as preached to them. Having respect for people's temporal needs will often prove a John the Baptist in the way of preparing their hearts for the acceptance of spiritual things. In other words, the man with the neighbor spirit will be a practical man, and will use practical means, having respect to both the material and spiritual needs of those he would help. He will not neglect the spiritual in engrossment with the temporal, nor the temporal as a means to the spiritual.

IV. In this parable Christ tells us, again, that the man with the neighbor spirit does good at the cost of self-sacrifice. The Good Samaritan displayed utter unselfishness in the way he rendered his aid. For one thing, he rendered his help personally. He bound up the man's wounds with his own hands, and poured in the oil and the wine. His neighbor spirit rose above all selfishness. In the face of danger, and at the cost of both trouble and expense he rendered the needed aid. It was at the cost of great self-denial, and was therefore thoroughly unselfish. Besides, the help was rendered in an absolutely practical and sensible manner—something much needed to be learned by would-be philanthropists in these days. There is a spurious philanthropy very popular now-a-days, which spends itself in talk and prayer and speeches and newspaper notices and contributions for the use of some newly invented society for the help of the dis-

tressed. It deals with need at long range, sits in parlor meetings and conference halls, talks much, writes many signed articles for the press; but it never 'sees him;' "comes where the man is," and with its own hands "binds up his wounds." It was the personal, practical, trouble-taking, unselfish help-rendering, the true neighbor spirit, that Christ was commending so highly in the parable.

V. In the parable Christ tells us, lastly, and very definitely, that the cultivation of this 'neighbor spirit is the duty of us all. This is what he said: "Go thou and do likewise." There is a mighty sphere for such deeds, plenty of deserving cases, and you have both the means and capacity to help them.

## THE VICTORY IN DEFEAT.

"Verily verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12: 24.

Christ here draws a parallel between his own death and the death of a corn of wheat. He tells them that his decease was to be his true beginning, that he must die to live, that he must be crucified to be crowned. The illustration he uses is an exceedingly felicitous one. He says that the grain must perpetuate itself by destruction; it must die in order to live; it must get its victory in defeat. "If it die, it bringeth forth much fruit." Yes, the seed corn's victory comes through defeat. Our flower beds are not graveyards. Our corn fields are not burial places. We do not weep when we plant our gardens or fields. We throw away all emblems of mourning and shout aloud in gladness because of the multiplied beauty and largeness of life that is to come at the harvest.

I. This same principle holds good in the region of immortal life. Immortal life's victory comes through defeat. Why should we be so sad and hopeless when our loved ones die? Why not have the same confidence of hope and faith that we cherish in regard to the earthly harvest? Through defeat to life! This is the law Christ said applied to himself. This is the law he assures us applies to us.

This same law of life through death, of success through apparent failure, runs through all the spheres of our moral and spiritual activities.

II. Notice, therefore, that each individual worker's victory comes through defeat. "I do believe that God wanted a great poem of that man," said George Macdonald of Milton, "and so blinded him that he might be able to write it." "It was not the victories but the defeats of my life which have strengthened me," said the aged Sidenham Poyntz. Just in proportion as we die we live. If we would live we must bury life, must lose ourselves in our toil. If we would save souls, we must put our souls into the work. Life is from death. We are to look for harvests in proportion as we bury ourselves for seed.

III. The nation's victory comes through

defeat. A few months ago there came into the harbor of one of our Atlantic coast cities a ship, laden with a most unusual but precious freightage. The whole nation gave welcome to the cargo, yet the flag was at half-mast on the vessel's prow, and as each box was lowered to the dock below a company of soldiers fired a salute. That cargo was a nation's dead, more than six hundred in this ship being brought back from the islands of the sea for burial in their native soil. Some insist on saying that the sacrifice was too costly; but it was not. It is from the seed of such planting our whole nation has come into the harvest of liberty.

IV. The Church's victory comes through defeat. "Be of good comfort, Master Ridley, and play the man," said Latimer, as he stood with his friend at the stake. "We shall this day light such a candle, by God's grace, in England as I trust shall never be put out." They did light such a candle, and its beams are shining today. The blood of the martyrs is the seed of the Church. Life comes through death. Productiveness comes through decay. Reproduction comes out of ruin.

V. The soul's victory comes through defeat. Conversion is giving an old life for a new life, temporal life for eternal life, earthly life for a heavenly life, present life for future life. The same is true of consecration. As the new life begins, so it must progress. It comes from giving ourselves a living sacrifice. Growth in grace comes in the same way. Our hindrances are our helps. The things that take our strength are the very things that develop our strength. The things we think would hold us down prove to be the things that lift us up; just as a kite flies upward because the string holds it down.

## THE MEASURE OF RIGHTEOUSNESS.

"Except your righteousness shall exceed," etc.—Matt. 5:20.

One of the most common mistakes and easiest for men to fall into is regarding the measure of righteousness required of them by God.

I. First, consider the righteousness of the scribes and Pharisees, wherein it was defective.

1. Its very first deficiency was heart deficiency. The righteousness of the scribes and Pharisees was only external. It was busy with the outward work of the hand, but it was not careful of the affections and choices of the heart.

2. Another defect was its narrowness and partiality. God's commandment is exceeding broad. It condemns anger as well as murder. It condemns lust as well as adultery.

3. Their righteousness was defective also in that it contented itself too much with mere abstinences and negatives.

4. Their righteousness was defective, too, in that they leaned more on the blood in their veins than on the thoroughness of obedience in their life. They were of Jacob. They were the children of Abraham. What higher claim upon God could they have? This was the way they felt.

5. Their greatest defect was self-suffi-

ciency. They scarcely thought of depending on God, or of accepting salvation as of grace. Proud, self-opinionated, self-sufficient.

II. Consider, secondly, the righteousness required of us, wherein it must differ from that of the scribes and Pharisees. An anchor chain may be good as far as it goes, but if too short to reach bottom, in the storm, it is good for nothing. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, it will be too short, it cannot save you. Wherein, then, must our righteousness exceed theirs?

1. In its origin. It must be the effect of the renewing grace of God, a divine work within.

2. In its nature. It must be from the heart, springing from fervent love and sincerity of soul.

3. In extent. The righteousness of the scribes and Pharisees went only the first mile of absolute requirement; but the righteousness of the true-hearted Christian will go also the voluntary second mile into all possible glad, willing-hearted service.

4. In its end. Their great end seemed to be to secure the praise of men. The honor of God is to be our first thought.

5. In its effects. The effect of the formal righteousness of the scribes and Pharisees ended upon themselves, making them harder and more unresponsive to duty every day; and upon others in making them dishonor and despise religion. The effect of the righteousness God requires is to bring each soul into a state of increasing purity, holiness and likeness to God and into the highest possible measure of service for the glory of God and the good of men.

## FAITH AS A SOURCE OF JOY.

"Believing, ye rejoice." 1 Pet. 1:8.

It is not religion, but the lack of it that makes people unhappy. Christianity is not only not opposed to pleasure, but it is the mightiest source of pleasure. "Gladness is sown for the upright in heart." "Rejoice in the Lord always, and again I say rejoice." "Believing, we rejoice with joy unspeakable and full of glory."

I. *The relation between faith and joy.* It seems to be implied in the very order of the words: "Believing, ye rejoice." It is the relation of inseparability, the relation of cause and effect. The believing is the cause of the rejoicing. The faith brings the gladness. The trusting is the source of the happiness. Faith is the cause of love and love is the cause of joy. Faith in Christ produces love to Christ. It is the faculty by which we apprehend, approve and appropriate him. Having come thus to love him, joy is the fruit of love. God is love; all the blessed love and are blest by the fact that they love.

II. *The nature of the joy faith produces.*

1. It is "unspeakable." It is unspeakably great; it is also in its nature not a noisy, but a deep and silent thing. And that is the reason, we doubt not, why it is so often mistaken for its opposite. Because it is calm and sometimes grave the world thinks it severe. But, as has been said, "The gods approve the depths



and not the tumult of the soul." Joy is a "calm rapture," as Jonathan Edwards expressed it. There is nothing boisterous, tumultuous, hilarious, about it. It doesn't express itself in laughter, nor sing comic songs. It is "joy unspeakable"; not so much a thing to be talked about as to be felt.

2. It is "glorified." True Christian joy is glorified joy, says the apostle. That is, it has the glory of heaven shining upon it, filling, suffusing, transfiguring, intensifying it. In other words, there is no other joy anything like so rich, so deep, so full, so blessed as this joy which comes with religion, which springs out of faith.

It is a joy that rises above all sorrow and trouble. Suffering saints have often been the most joyful. It is a most precious possession to be used by all who desire to lessen the sorrows and sadness of the world. It is our duty to be joyful and it is our privilege to spread joy among others. It is also a most effective means of commending the religion of Christ to others.

So take joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her;  
Then will she come, and oft will sing to thee,  
When thou art working in the furrows; aye,  
Or weeding in the sacred hour of dawn.  
It is a comely fashion to be glad—  
Joy is the grace we say to God.

—Jean Ingelow.

### Suggestions for Evangelistic Sermons

THAT WILL DRAW MEN YOU COULD  
NOT OTHERWISE REACH.

Augustus Nash.

"Is it harder to do right than to do wrong?"

I. Do you think it is harder to do right than to do wrong?

II. Do you base your opinion chiefly on experience or observation?

III. Were you thinking of your present or early life?

IV. Is it fair to conclude that because we now find it harder to do right than to do wrong that it must necessarily be so?

V. In order to arrive at the truth in this discussion where must we begin, with childhood or manhood?

VI. Is not the reason why men find it harder to do right than to do wrong because they are born in sin?

VII. Would you make a distinction between physical and moral depravity?

VIII. Do you think you have sufficient evidence to say that children find it harder to do right than to do wrong?

IX. Do you remember the first lie you told, was it an easy or hard thing to do?

X. Does the fact that you had to struggle and force yourself to do wrong when you were a child seem to prove that naturally it is easier to do right.

XI. When you speak of young men forming habits do you think of good or bad habits?

XII. Is this also an evidence that wrongdoing is unnatural?

XIII. How much does habit have to do with making it harder for us to do right than to do wrong?

XIV. Are habits the result of compulsion or indulgence?

XV. Is it possible to form such habits as to make it harder to do wrong than to do right?

XVI. Are we compelled to look upon life as a constant battle with nothing to look forward to but defeat?

XVII. Did Jesus find it harder to do right than to do wrong?

XVIII. What is your explanation of this fact in His life?

XIX. Should this discourage or encourage us?

XX. Is it possible for a man who finds it harder to do right than to do wrong to receive help from outside sources that will reverse these conditions?

XXI. Is there anyone in a better position to render such help than Jesus Christ?

"What makes a man happy, what he is or what he has?"

I. What would be your definition of happiness?

II. Is there any essential difference between pleasure or fun and happiness?

III. For the purposes of this discussion how would you define the difference between what a man is and what a man has?

IV. Do you think it is a legitimate ambition for a man to want to be happy?

V. Would you say that this is the controlling purpose in every man's life?

VI. If we take the actions of man as our criterion, what would you say was the belief of the world on this question?

VII. Can you imagine any circumstances in this life under which it would be impossible for a man to be happy?

VIII. What are some of the things in life that to the average man seem to promise happiness?

IX. Do you think that to the flesh and blood young man sensualism promises the greatest degree of happiness?

X. What course does the sensualist have to resort to after some time spent in self-indulgence in order to satisfy his insatiable appetite for excitement?

XI. Are there things that afford temporary pleasure that in their nature destroy the possibility of lasting happiness?

XII. Do you think that the accumulation of wealth as a sure road to happiness is one of the cardinal doctrines of our modern life?

XIII. Have you any reason to believe that the possession of wealth ever insured real happiness?

XIV. Is it possible that we have so deceived ourselves that while we acknowledge that this is true in theory our practice is just the opposite?

XV. While, sensualism or sordid wealth cannot give happiness, may it not be found in the acquisition of knowledge or in the position of honor?

XVI. Have we any reason to believe that the possession of fame or the acquirement of knowledge has made man any happier than the possession or indulgence in these other things?

(Continued on page 267.)

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## A RARE OPPORTUNITY TO REACH THE WORLD.

What is the most hopeful thing in the progress of God's kingdom on earth? I will tell you. It is the interest daily newspapers are taking in religious subjects and in moral reform. What brought it about? None of the editors would agree with me, but I think it was the demonstration made by Charles M. Sheldon during the week he edited the Topeka Capital, or rather the demonstration made by the 175,000 persons who subscribed for it. The editors could not but have been impressed that 175,000 persons taking the trouble to subscribe for a Kansas newspaper for one week because it was to be run on Christian principles, showed a demand.

One splendid example of giving space to Christian information is the editorial columns of the Cleveland Press, of some 100,000 circulation. For several days it ran as its editorial extracts from Dr. Eaton's "New Evangelism." It also invited discussions of religious problems. In view of the fact that newspapers have generally been criticized by preachers, the following common sense editorial in the Cleveland Press on Bible criticism, is very interesting:

### AS TO ADAM AND EVE.

Genesis, and that beautiful story of Adam and Eve, attracted the attention of both Rev. \* \* \* Congregationalist, and Rev. \* \* \* Methodist, Sunday, and the way they handled it did not serve to strengthen the ordinary man's faith in it.

Rev. \* \* \* announced his belief that the Adam and Eve story represents a comparatively late period of human history; that thousands of years before that story could take shape in the minds of men, human animals were numerous upon the face of the earth. Unfortunately, after demolition of this story, Rev. \* \* \* did not provide a better one and he must have left his hearers to speculate upon the purely scientific theory of creation—spontaneous generation, with all that that

means in the way of lack of free will and immortality in man.

Rev. \* \* \* announced that gambling repels men from honest toil—"God's best gift." He did not explain the discrepancy between this idea and the commonly accepted theory that toil was one of the severe punishments imposed upon Adam for his sin.

When so much that ministers tell people depends upon faith in the beautiful story of Genesis and the penalty of sin, it is possible that ministers should be particular about furnishing clear and full explanation of their seeming refutations of what has been accepted as sacred history."

Recently a Cleveland minister said that if he put his Bible under his arm and visited the slums he would be criticized. This same paper gave the story of Christ and the sinful woman, and said that Christ was criticized, adding the startling question to the minister: "Are you afraid to follow Jesus Christ, Dr. \_\_\_\_\_?"

The New York Journal's editorial column is another example. It is said that the millionaire owner writes many of the editorials himself. But if so, or no, the editorial of January 12, on "What the Bartender Sees," is the strongest temperance sermon ever delivered, except possibly that at the end he should have said that men cannot break from this without the most powerful influence coming into their lives—which is regeneration. Here is a portion of the editorial, the part on moderate drinking:

"You, Mr. Reader, have seen all these types and many others, have you not?

"WHY did you see them? What REASON had you for seeing them?

"The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-anroned. Charon on a whiskey Styx, ferrying the multitude to perdition on the other side of the river. But what is YOUR business there?

"You might as well be found inside an opium den.

"The drink swallowed at the bar braces you, does it? If you think you need drink, you REALLY need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinese for a whole day. But if it lifts you up high, it drops you down HARD.

"And remember:

"THERE IS NO SUCH THING AS MODERATE DRINKING AT A BAR.

"You THINK you can take your occasional drink safely and philosophize about the procession that passes the bartender.

"But the bartender KNOWS that you are no different from the others. They all began



as you are beginning. They all, in the early stages, despised their own forerunners.

"They were once as you are, and the bartender KNOWS that the chances are all in favor of your being eventually like one of them.

"Even like the poor, thin, nervous drinker of hard whiskey, who once wondered why men drink too much."

What is the conclusion? It is that the minister has a most powerful assistant in the daily and weekly paper, if he will only cultivate it. You can enlarge your audience to the extent of the circulation of the paper. You can also at the same time add to your corporeal audience. But you must put brains into any work you do for the paper. People may come to church from a sense of duty, but people don't read your articles from a sense of duty. Make friends with the editor, not in a mercenary spirit, but because he is a level-headed man, often mistaken, but open to conviction.

## STATISTICS OF CHURCHES FOR 1901.

[Reproduced by permission from the New York Christian Advocate, Jan. 16, 1902. See tables.]

A great deal of credit is due the New York Christian Advocate for arranging with Dr. H. K. Carroll to continue his excellent work on church statistics. We present the tables and some of his comments:

The net gains for all denominations in 1901 were 2,569 ministers, 3,683 churches, and 730,027 communicants. The latter figure is swelled by the large gains reported by the Roman Catholic Church, namely, 468,083. It is scarcely possible that this represents a single year's growth. The "Catholic population" of the various dioceses is not revised every year. Next year the totals may not be very much larger. The large advance may, therefore, and probably does, represent the gains in many dioceses for several years. The total Catholic population is stated at 10,774,939. Following

XVII. Can happiness be gained by striving for it as an end, or does it come unexpectedly as a result?

XVIII. To be happy hereafter must we sacrifice the happiness of this life?

XIX. Why cannot the cravings of man be satisfied by the material surroundings of his earthly life?

XX. Do you think that Jesus Christ possessed the secret of happiness?

XXI. Would you have expected this from the external circumstances of the thirty-three years of his earthly life?

XXII. Would you say that the beatitudes which form the introduction to the Sermon on the Mount contain His philosophy of happiness or blessedness?

XXIII. Which side of our discussion would you say is in harmony with this philosophy?

XXIV. What have been the best moments of your life; were they when you came into possession of something or when you were doing right?

Catholic methods, fifteen per cent. is deducted to find the number of communicants.

The next largest gain after the Roman Catholic is reported by the Protestant Episcopal Church, 31,341; the third by the Disciples of Christ, 29,559; the fourth by the Southern Baptists, 26,112; and the fifth by the African Methodist Episcopal Church, 22,892. The growth of the Disciples of Christ, sometimes called "Campbellites," has been very large and steady since the census of 1890. They have almost doubled since that year, having then 641,050, and having now 1,179,541. They now occupy the sixth place among the denominations; eleven years ago they held the eighth place. In the same period the Protestant Episcopal Church has gained about 218,000 communicants, and seems to be growing very steadily.

TABLE II.

ORDER OF DENOMINATIONS.

DENOMINATIONS.	MARK IN 1901.	COMMUN. GAIN.	MARK IN 1890.	COMMUN. GAIN.
Roman Catholic	1	3,330,741	1	6,031,417
Protestant Episcopal	2	3,739,979	2	3,340,864
Regular Baptist, South	3	1,900,149	4	1,390,000
Regular Baptist, North	4	1,819,008	3	1,546,890
Regular Baptist, South	5	1,477,168	6	1,200,879
Regular Baptist, North	6	1,179,541	5	917,461
Episcopal	7	313,341	7	100,000
Presbyterian, North	8	200,000	8	700,334
Presbyterian, South	9	100,000	9	100,000
African Methodist Episcopal	10	22,892	11	468,728
Disciples of Christ	11	29,559	12	117,775
Lutheran Synodical Conference	12	506,673	13	837,158
American Methodist Episcopal	13	600,000	14	800,000
Lutheran General Council	14	349,000	15	800,000
United Brethren	15	300,000	16	300,000
Reformed (German)	16	349,000	17	300,000
United Brethren	17	349,000	18	300,000
Presbyterian (South)	18	349,000	19	300,000
United Brethren	19	349,000	20	300,000
Lutheran General Council	20	349,000	21	300,000
United Brethren	21	349,000	22	300,000
Presbyterian (North)	22	349,000	23	300,000
United Brethren	23	349,000	24	300,000
Lutheran General Council	24	349,000	25	300,000
United Brethren	25	349,000	26	300,000
Presbyterian (South)	26	349,000	27	300,000
United Brethren	27	349,000	28	300,000
Lutheran General Council	28	349,000	29	300,000
United Brethren	29	349,000	30	300,000
Presbyterian (North)	30	349,000	31	300,000
United Brethren	31	349,000	32	300,000
Lutheran General Council	32	349,000	33	300,000
United Brethren	33	349,000	34	300,000
Presbyterian (South)	34	349,000	35	300,000
United Brethren	35	349,000	36	300,000
Lutheran General Council	36	349,000	37	300,000
United Brethren	37	349,000	38	300,000
Presbyterian (North)	38	349,000	39	300,000
United Brethren	39	349,000	40	300,000
Lutheran General Council	40	349,000	41	300,000
United Brethren	41	349,000	42	300,000
Presbyterian (South)	42	349,000	43	300,000
United Brethren	43	349,000	44	300,000
Lutheran General Council	44	349,000	45	300,000
United Brethren	45	349,000	46	300,000
Presbyterian (North)	46	349,000	47	300,000
United Brethren	47	349,000	48	300,000
Lutheran General Council	48	349,000	49	300,000
United Brethren	49	349,000	50	300,000
Presbyterian (South)	50	349,000	51	300,000
United Brethren	51	349,000	52	300,000
Lutheran General Council	52	349,000	53	300,000
United Brethren	53	349,000	54	300,000
Presbyterian (North)	54	349,000	55	300,000
United Brethren	55	349,000	56	300,000
Lutheran General Council	56	349,000	57	300,000
United Brethren	57	349,000	58	300,000
Presbyterian (South)	58	349,000	59	300,000
United Brethren	59	349,000	60	300,000
Lutheran General Council	60	349,000	61	300,000
United Brethren	61	349,000	62	300,000
Presbyterian (North)	62	349,000	63	300,000
United Brethren	63	349,000	64	300,000
Lutheran General Council	64	349,000	65	300,000
United Brethren	65	349,000	66	300,000
Presbyterian (South)	66	349,000	67	300,000
United Brethren	67	349,000	68	300,000
Lutheran General Council	68	349,000	69	300,000
United Brethren	69	349,000	70	300,000
Presbyterian (North)	70	349,000	71	300,000
United Brethren	71	349,000	72	300,000
Lutheran General Council	72	349,000	73	300,000
United Brethren	73	349,000	74	300,000
Presbyterian (South)	74	349,000	75	300,000
United Brethren	75	349,000	76	300,000
Lutheran General Council	76	349,000	77	300,000
United Brethren	77	349,000	78	300,000
Presbyterian (North)	78	349,000	79	300,000
United Brethren	79	349,000	80	300,000
Lutheran General Council	80	349,000	81	300,000
United Brethren	81	349,000	82	300,000
Presbyterian (South)	82	349,000	83	300,000
United Brethren	83	349,000	84	300,000
Lutheran General Council	84	349,000	85	300,000
United Brethren	85	349,000	86	300,000
Presbyterian (North)	86	349,000	87	300,000
United Brethren	87	349,000	88	300,000
Lutheran General Council	88	349,000	89	300,000
United Brethren	89	349,000	90	300,000
Presbyterian (South)	90	349,000	91	300,000
United Brethren	91	349,000	92	300,000
Lutheran General Council	92	349,000	93	300,000
United Brethren	93	349,000	94	300,000
Presbyterian (North)	94	349,000	95	300,000
United Brethren	95	349,000	96	300,000
Lutheran General Council	96	349,000	97	300,000
United Brethren	97	349,000	98	300,000
Presbyterian (South)	98	349,000	99	300,000
United Brethren	99	349,000	100	300,000

TABLE IV.

ORDER OF DENOMINATIONAL FAMILIES.

DENOMINATIONAL FAMILIES.	MARK IN 1901.	COMMUN. GAIN.	MARK IN 1890.	COMMUN. GAIN.
Catholic	1	3,330,741	1	6,031,417
Protestant	2	3,739,979	2	3,340,864
Baptist	3	1,900,149	4	1,390,000
Episcopal	4	1,819,008	3	1,546,890
Presbyterian	5	1,477,168	6	1,200,879
Methodist	6	1,179,541	5	917,461
Reformed	7	313,341	7	100,000
United Brethren	8	200,000	8	700,334
Disciples of Christ	9	29,559	11	468,728
Lutheran	10	22,892	12	117,775
United Brethren	11	29,559	13	837,158
Presbyterian	12	506,673	14	800,000
Methodist	13	600,000	15	800,000
United Brethren	14	349,000	16	800,000
Disciples of Christ	15	300,000	17	800,000
Reformed	16	349,000	18	800,000
United Brethren	17	349,000	19	800,000
Presbyterian	18	349,000	20	800,000
Methodist	19	349,000	21	800,000
United Brethren	20	349,000	22	800,000
Disciples of Christ	21	349,000	23	800,000
Reformed	22	349,000	24	800,000
United Brethren	23	349,000	25	800,000
Presbyterian	24	349,000	26	800,000
Methodist	25	349,000	27	800,000
United Brethren	26	349,000	28	800,000
Disciples of Christ	27	349,000	29	800,000
Reformed	28	349,000	30	800,000
United Brethren	29	349,000	31	800,000
Presbyterian	30	349,000	32	800,000
Methodist	31	349,000	33	800,000
United Brethren	32	349,000	34	800,000
Disciples of Christ	33	349,000	35	800,000
Reformed	34	349,000	36	800,000
United Brethren	35	349,000	37	800,000
Presbyterian	36	349,000	38	800,000
Methodist	37	349,000	39	800,000
United Brethren	38	349,000	40	800,000
Disciples of Christ	39	349,000	41	800,000
Reformed	40	349,000	42	800,000
United Brethren	41	349,000	43	800,000
Presbyterian	42	349,000	44	800,000
Methodist	43	349,000	45	800,000
United Brethren	44	349,000	46	800,000
Disciples of Christ	45	349,000	47	800,000
Reformed	46	349,000	48	800,000
United Brethren	47	349,000	49	800,000
Presbyterian	48	349,000	50	800,000
Methodist	49	349,000	51	800,000
United Brethren	50	349,000	52	800,000
Disciples of Christ	51	349,000	53	800,000
Reformed	52	349,000	54	800,000
United Brethren	53	349,000	55	800,000
Presbyterian	54	349,000	56	800,000
Methodist	55	349,000	57	800,000
United Brethren	56	349,000	58	800,000
Disciples of Christ	57	349,000	59	800,000
Reformed	58	349,000	60	800,000
United Brethren	59	349,000	61	800,000
Presbyterian	60	349,000	62	800,000
Methodist	61	349,000	63	800,000
United Brethren	62	349,000	64	800,000
Disciples of Christ	63	349,000	65	800,000
Reformed	64	349,000	66	800,000
United Brethren	65	349,000	67	800,000
Presbyterian	66	349,000	68	800,000
Methodist	67	349,000	69	800,000
United Brethren	68	349,000	70	800,000
Disciples of Christ	69	349,000	71	800,000
Reformed	70	349,000	72	800,000
United Brethren	71	349,000	73	800,000
Presbyterian	72	349,000	74	800,000
Methodist	73	349,000	75	800,000
United Brethren	74	349,000	76	800,000
Disciples of Christ	75	349,000	77	800,000
Reformed	76	349,000	78	800,000
United Brethren	77	349,000	79	800,000
Presbyterian	78	349,000	80	800,000
Methodist	79	349,000	81	800,000
United Brethren	80	349,000	82	800,000
Disciples of Christ	81	349,000	83	800,000
Reformed	82	349,000	84	800,000
United Brethren	83	349,000	85	800,000
Presbyterian	84	349,000	86	800,000
Methodist	85	349,000	87	800,000
United Brethren	86	349,000	88	800,000
Disciples of Christ	87	349,000	89	800,000
Reformed	88	349,000	90	800,000
United Brethren	89	349,000	91	800,000
Presbyterian	90	349,000	92	800,000
Methodist	91	349,000	93	800,000
United Brethren	92	349,000	94	800,000
Disciples of Christ	93	349,000	95	800,000
Reformed	94	349,000	96	800,000
United Brethren	95	349,000	97	800,000
Presbyterian	96	349,000	98	800,000
Methodist	97	349,000	99	800,000
United Brethren	98	349,000	100	800,000

6 Dioceses.

For Table 1 see next page.

From New York Christian Advocate, by permission. See preceding page.

TABLE I.

DENOMINATIONS.	STATISTICS OF THE CHURCHES IN 1901 IN THE UNITED STATES ONLY.			GAINS OF THE CHURCHES IN 1901. IN THE UNITED STATES ONLY.		
	MINISTERS.	CHURCHES.	COMMUNICANTS.	MINISTERS.	CHURCHES.	COMMUNICANTS.
<b>Adventists:</b>						
1. Evangelical.....	94	80	1,147	.....	.....	.....
2. Advent Christians.....	912	610	26,500	.....	.....	.....
3. Seventh-Day.....	336	1,494	54,539	.....	.....	.....
4. Church of God.....	19	29	647	.....	.....	.....
5. Life and Advent Union.....	60	38	3,800	.....	.....	.....
6. Churches of God in Jesus Christ.....	94	95	2,872	.....	.....	.....
Total Adventists.....	1,505	2,296	88,705	.....	.....	.....
<b>Baptists:</b>						
1. Regular (North)*.....	7,537	9,305	1,005,613	.....	10	3,409
2. Regular (South)*.....	12,599	19,759	1,674,108	261	341	26,112
3. Regular (Colored)*.....	9,616	15,195	1,580,802	133	268	18,146
4. Six Principle.....	8	12	828	.....	.....	.....
5. Seventh-Day.....	122	116	10,104	.....	21	1,009
6. Freewill.....	1,455	1,522	85,055	.....	.....	.....
7. Original Freewill.....	130	167	12,000	.....	.....	.....
8. General.....	484	423	24,775	.....	.....	.....
9. Separate.....	113	108	6,479	.....	.....	.....
10. United.....	26	204	13,209	.....	.....	.....
11. Baptist Church of Christ.....	80	152	8,254	.....	.....	.....
12. Primitive.....	2,130	3,530	126,000	.....	.....	.....
13. Old Two-Seed-in-the-Spirit Predestinarian.....	300	473	12,851	.....	.....	.....
Total Baptists.....	34,870	51,001	4,561,558	99	570	48,306
<b>Brethren (River):</b>						
1. Brethren in Christ.....	193	78	4,000	.....	.....	.....
2. Old Order, or Yorker.....	7	8	214	.....	.....	.....
3. United Zion's Children.....	20	25	525	.....	.....	.....
Total River Brethren.....	179	111	4,739	.....	.....	.....
<b>Brethren (Plymouth):</b>						
1. Brethren I.....	.....	109	2,286	.....	.....	.....
2. Brethren II.....	.....	86	2,419	.....	.....	.....
3. Brethren III.....	.....	86	1,235	.....	.....	.....
4. Brethren IV.....	.....	31	718	.....	.....	.....
Total Plymouth Brethren.....	.....	314	6,651	.....	.....	.....
<b>Catholics:</b>						
1. Roman Catholic.....	12,113	12,313	9,158,741	285	50	469,083
2. Polish Catholic.....	122	24	25,095	3	6	5,000
3. Russian Orthodox.....	40	31	40,000	.....	.....	.....
4. Greek Orthodox.....	5	5	5,000	.....	.....	.....
5. Armenian.....	15	21	8,500	.....	.....	.....
6. Old Catholic.....	3	3	495	.....	.....	.....
7. Reformed Catholic.....	6	6	1,500	.....	.....	.....
Total Catholics.....	12,204	12,405	9,230,106	298	56	479,083
<b>Catholic Apostolic.....</b>	95	10	1,491	.....	.....	.....
<b>Chinese Temples.....</b>	.....	47	.....	.....	.....	.....
<b>Christadelphians.....</b>	.....	63	1,377	.....	.....	.....
<b>Christians:</b>						
1. Christian Connection.....	984	1,300	84,838	.....	.....	.....
2. Christians, South.....	167	317	24,440	.....	.....	.....
Total Christians.....	1,151	1,517	109,278	.....	.....	.....
<b>Christian Catholic (Dowie).....</b>	55	50	40,000	.....	.....	.....
<b>Christian Missionary Association.....</b>	10	13	754	.....	.....	.....
<b>Christian Scientists.....</b>	940	470	48,930	186	93	13,980
<b>Church of God (Woburnarian).....</b>	460	580	26,419	.....	.....	.....
<b>Church of the New Jerusalem.....</b>	149	157	7,902	6	416	218
<b>Communitarian Societies:</b>						
1. Shakers.....	.....	15	1,630	.....	.....	.....
2. Amana.....	.....	7	1,000	.....	.....	.....
3. Harmony.....	.....	1	250	.....	.....	.....
4. Separatists.....	.....	1	300	.....	.....	.....
5. Ahrists.....	.....	1	25	.....	.....	.....
6. Church Triumphant (Korean Ecclesia).....	.....	5	305	.....	.....	.....
7. Christian Commonwealth.....	.....	1	80	.....	.....	.....
Total Communists.....	.....	31	4,010	.....	.....	.....
<b>Congregationalists*.....</b>	5,576	5,680	634,635	449	56	8,473
<b>Disciples of Christ.....</b>	6,385	10,639	1,179,541	37	161	29,559
<b>Dunkards:</b>						
1. Conservative.....	2,625	370	96,000	13	20	3,000
2. Old Order.....	140	80	4,000	.....	.....	.....
3. Progressive.....	231	145	13,000	.....	.....	.....
4. Seventh-Day (German).....	5	6	194	.....	.....	.....
Total Dunkards.....	3,001	1,101	115,194	13	20	3,000
<b>Evangelical Bodies:</b>						
1. Evangelical Association.....	948	1,736	104,067	71	119	7,743
2. United Evangelical Church.....	478	585	60,993	.....	.....	.....
Total Evangelical.....	1,426	2,321	165,060	71	119	7,743
<b>Friends:</b>						
1. Orthodox.....	1,279	330	91,545	.....	.....	7923
2. "Hicksite".....	115	201	21,922	.....	.....	.....
3. "Wilburite".....	88	53	4,468	.....	.....	.....
4. Primitive.....	11	9	323	.....	.....	.....
Total Friends.....	1,443	1,083	118,237	.....	.....	.....
<b>Friends of the Temple.....</b>	4	4	340	.....	.....	.....
<b>German Evangelical Protestant.....</b>	45	56	36,500	.....	.....	.....
<b>German Evangelical Synod.....</b>	922	1,153	303,281	13	24	2,396
<b>Jews:</b>						
1. Orthodox.....	135	340	62,000	.....	.....	.....
2. Reformed.....	106	320	81,000	.....	.....	.....
Total Jews.....	201	570	143,000	.....	.....	.....
<b>Letter-Day Saints:</b>						
1. Utah branch.....	700	796	200,000	.....	.....	.....
2. Reorganized branch.....	2,200	600	43,824	.....	.....	.....
Total Mormons.....	2,900	1,396	243,824	.....	.....	.....

\* Estimates; returns for 1901 not ready.

† No returns for 1901.

‡ Information desired.

d Decrease.



TABLE I.—Continued.

DENOMINATIONS.	STATISTICS OF THE CHURCHES IN 1901. IN THE UNITED STATES ONLY.			GAINS OF THE CHURCHES IN 1901 IN THE UNITED STATES ONLY.		
	MINISTERS.	CHURCHES.	COMMUNICANTS.	MINISTERS.	CHURCHES.	COMMUNICANTS.
<i>Lutherans (General Bodies):</i>						
1. General Synod.....	1,219	1,595	204,098	3	19	4,500
2. United Synod, South.....	398	398	57,313	49	49	41,331
3. General Council.....	1,245	1,090	346,596	40	78	49,838
4. Synodical Conference.....	2,185	2,735	560,375	156	85	414,654
5. United Norwegian.....	356	1,168	134,911	45	47	4,311
<i>(Independent Synods):</i>						
6. Ohio.....	400	602	87,514	33	34	10,152
7. Buffalo.....	25	40	5,230	d1	4	230
8. Hange's.....	101	248	13,552	9	36	6,016
9. Eisen's.....	6	52	3,000	.....	.....	.....
10. Texas.....	11	15	1,087	.....	1	287
11. Iowa.....	425	701	95,801	48	d153	21,743
12. Norwegian.....	311	941	74,072	59	102	7,145
13. Michigan, etc.....	30	50	5,375	d23	d28	d4,172
14. Danish in America.....	48	132	14,200	1	56	4,300
15. Icelandic.....	6	32	3,692	.....	6	d1,567
16. Augsburg.....	22	32	4,089	22	32	4,089
17. Jehovah.....	.....	.....	.....	d6	d6	d550
18. Immanuel.....	45	50	6,118	.....	.....	.....
19. Suomal (Finnish).....	11	53	15,614	.....	7	4,565
20. Norwegian Free.....	68	400	38,074	d44	100	74
21. Danish United.....	88	181	9,281	.....	1	781
22. Independent Congregations.....	85	300	35,000	.....	.....	.....
Total Lutherans.....	6,990	11,491	1,696,368	227	469	86,101
<i>Swedish Evangelical Mission Covenant (Waldenströmska).....</i>	268	281	31,000	3	11	1,000
<i>Mennonites:</i>						
1. Mennonites.....	418	288	22,443	.....	.....	.....
2. Bruderhof.....	9	5	832	.....	.....	.....
3. Amish.....	265	124	13,051	.....	.....	.....
4. Old Amish.....	75	25	2,438	.....	.....	.....
5. Apostolic.....	2	2	203	.....	.....	.....
6. Reformed.....	43	34	1,680	.....	.....	.....
7. General Conference.....	128	76	10,395	.....	.....	.....
8. Church of God in Christ.....	18	18	471	.....	.....	.....
9. Old (Wieser).....	17	15	1,000	.....	.....	.....
10. Bundes Conference.....	41	16	2,950	.....	.....	.....
11. Defenseless.....	20	11	1,178	.....	.....	.....
12. Brethren in Christ.....	76	56	2,685	.....	.....	.....
Total Mennonites.....	1,112	673	58,728	.....	.....	.....
<i>Methodists:</i>						
1. Methodist Episcopal.....	16,771	26,424	3,762,691	180	192	16,500
2. African American Methodist Episcopal.....	175	200	16,300	50	45	700
3. African Methodist Episcopal.....	6,179	5,715	666,354	327	45	22,892
4. African Union Methodist Protestant.....	83	61	413	75	.....	1,666
5. African Methodist Episcopal Zion.....	3,475	2,955	537,337	230	1,049	393
6. Methodist Protestant.....	1,647	2,401	184,097	18	7	1,855
7. Wesleyan Methodist.....	699	506	16,499	104	.....	4,705
8. Methodist Episcopal, South.....	6,166	14,479	27,673	177	267	8,750
9. Congregational Methodist.....	345	850	21,000	20	30	1,000
10. Congregational Methodist (Colored).....	5	5	819	.....	.....	.....
11. New Congregational Methodist.....	192	263	4,000	.....	.....	.....
12. Zion Union Apostolic.....	39	39	2,340	.....	.....	.....
13. Colored Methodist Episcopal.....	2,061	1,433	304,972	.....	.....	.....
14. Primitive.....	68	100	6,854	d6	10	285
15. Free Methodist.....	1,003	1,084	27,673	81	90	195
16. Independent Methodists.....	8	15	2,569	.....	.....	.....
17. Evangelical Missionary.....	48	13	2,010	.....	.....	.....
Total Methodists.....	38,935	56,101	5,966,500	1,228	1,750	50,151
<i>Mormons.....</i>	117	111	16,225	d11	.....	408
<i>Presbyterians:</i>						
1. Northern.....	7,239	7,310	999,815	69	51	16,882
2. Cumberland.....	1,580	2,963	182,440	d16	6	2,257
3. Cumberland (Colored).....	450	400	39,000	.....	.....	.....
4. Welsh Calvinistic.....	88	102	11,088	d1	4	4469
5. United.....	963	905	116,302	15	d5	401
6. Southern.....	1,485	2,991	227,941	24	32	2,101
7. Associate.....	12	31	1,053	.....	.....	.....
8. Associate Reformed, South.....	104	131	11,344	.....	.....	.....
9. Reformed (Synod).....	112	112	9,345	.....	d1	657
10. Reformed (General Synod).....	32	37	5,000	d1	1	.....
11. Reformed (Covenant).....	1	1	87	.....	1	.....
12. Reformed in the United States and Canada.....	.....	1	608	d1	.....	.....
Total Presbyterians.....	19,049	15,344	1,805,015	90	87	20,615
<i>Protestant Episcopal:</i>						
1. Protestant Episcopal.....	4,927	6,639	741,627	116	218	31,341
2. Reformed Episcopal.....	100	78	9,282	.....	.....	.....
Total Protestant Episcopal.....	5,027	6,717	750,979	116	218	31,341
<i>Reformed:</i>						
1. Reformed (Dutch).....	694	630	106,734	4	11	1,140
2. Reformed (German).....	1,107	1,098	248,232	83	83	6,098
3. Christian Reformed.....	101	146	15,577	5	1	781
Total Reformed.....	1,902	2,664	376,540	42	47	8,019
<i>Salvation Army.....</i>	2,510	615	29,534	140	d48	3,044
<i>Schwenkfeldians.....</i>	3	4	308	.....	.....	.....
<i>Sacred Brethren.....</i>	17	20	815	.....	.....	.....
<i>Society for Ethical Culture.....</i>	.....	.....	.....	.....	.....	.....
<i>Spiritualists.....</i>	.....	384	45,050	.....	.....	.....
<i>Theosophical Society.....</i>	.....	132	3,000	.....	.....	.....
<i>United Brethren:</i>						
1. United Brethren.....	1,905	4,187	240,007	73	21	365
2. United Brethren (Old Constitution).....	600	940	27,000	d19	54	704
Total United Brethren.....	2,505	5,027	267,007	54	75	1,072
<i>Unitarians.....</i>	544	453	71,000	.....	.....	.....
<i>Universalists.....</i>	746	772	32,873	16	2	184
<i>Independent Congregations.....</i>	54	136	14,136	.....	.....	.....
Grand Total in 1901.....	141,401	194,107	28,000,637	2,590	3,683	730,027

\* Estimates; returns for 1901 not ready.

d Decrease.



**DEPARTMENT OF METHODS**  
**DEVOTED EXCLUSIVELY TO THE**  
**DISCUSSION OF CHURCH WORK.**  
 CONDUCTED BY  
**ELLISON R. COOK.**

## HOW TO MAKE A WORKING CHURCH.

### Practical Plans Successfully Operated by Aggressive Workers.

A system however good will not work itself. A plan however perfect must be followed up or it fails. We have had so many inquiries recently from pastors who say, "I have introduced this plan or that method in my church, the results are very gratifying, but I find there are still quite a number of my members who do not fall in line. What do you suggest?"

First we would say: Let no pastor be discouraged when he meets this state of things. Human nature is the same everywhere. The man who expects perfection is sure to be disappointed. But perseverance will surely bring to any pastor a fair measure of success.

What is known as the "Follow-Up System" is regarded as an essential part of every up-to-date mercantile business. This simply means that the live merchant follows up every inquiry and continues to bring to the attention of the inquirer the merits of his particular wares. It is a regular part of the general plan in some large mail order houses to send as many as ten different letters successively to the man who may have written once for their catalogue or prices. In a large majority of instances they get an order after sending two or three special appeals for his trade.

Every pastor needs to adopt and work a "follow-up system" in his church, and we wish in this article to make some practical suggestions along this line. The following practical business suggestions are in point as applied to a pastor's work. The Mail Order Journal of Chicago in a recent number prints the following about the follow-up system:

"In your follow-up system try to incorporate as clearly and as fully as possible the merits of your proposition. Talk in your follow-up letters as you would do it orally with the prospective buyer before yourself. Avoid stereotyped phrases as used in those worthless, made-to-order follow-up systems that make the business men using same ridiculous. Incorporate individuality and conviction in your follow-up letters instead of meaningless platitudes.

"Don't confine yourself to two or three letters, but keep on sending out new bright letters continuously. Sometimes people don't respond to follow-up letters because their means don't permit them to buy the very article in regard to which they have sent you an inquiry. In a few weeks or months such means may be at their command and they will send you an order, if you keep on reminding them of what you have to sell.

"Your follow-up letters must reflect your energy and they will bring results. Any other follow-up system means only a waste of time, stationery and postage."

A short time after the "envelope system" for raising church funds had been introduced in his church, a live pastor sent out the following letter to every member. It resulted in great good:

### GRATEFUL THANKS

To You:

For the willing cheerfulness with which so many of our people contributed last Sunday, under the scriptural plan provided by our stewards, I am truly grateful. A good majority of our members brought their envelopes and made their contribution what God designed it should be, an act of worship. That others will do so I am sure. For your co-operation I thank you from my heart and pray God's blessing upon you. And now I come to make

### AN EARNEST PERSONAL APPEAL.

"Let us not weary in well doing." A few have said that some would soon drop out, and that the number of contributors and the amount contributed would fall off. With all due regard for any who may hold this opinion, I may be permitted to say that I do not so believe. On the contrary I have faith in the fidelity of my people, and believe that the large majority of them will be "faithful to the end."

I am confidently counting on you. If providentially prevented from attending church,



send your envelope. The success of this plan will prove of inestimable help to your pastor and a great blessing to our church.

In His name,  
Your Pastor.

Later on in the year still another letter was sent out and a striking tract setting forth the duty of systematic giving was enclosed.

This was a church which had been running in ruts for years. Failure of the financial plan was freely predicted, but these two "follow-up" letters, with the instruction given from the pulpit, made the plan a great success. If your plan does not work satisfactorily, try a follow-up letter. The results will agreeably surprise you.

### YOUR EYE ON THE MEMBERS.

Rev. W. T. Tapscott, of Erie, Pa., sends us the following circular letter, filled in and mailed to every member of his church. We are much impressed with the plan. It ought not perhaps to be so, but nevertheless it is a fact, that men and women are more likely to measure up to their duty and obligations if they know their acts will be brought under review by those who may be in authority. To discuss therightness or wrongness of this condition is not our province; we deal with facts as we find them. This is the letter:

Erie, Pa., January 1, 1902.

To.....  
My Dear Friend: Through the favor of those who have been keeping our church records, I am able to present you with the following statement which I hope will be of interest to you:

Of the 12 Covenant meetings held during the year you are credited with being present at....., and when absent, have responded to the roll call by letter or message..... times. Also that you have been present at ..... of the 11 Communion Services held during the year.

Our finance records credit you with contributing, through the regular channels of the church, as follows:

To Current Expense Fund, \$.....	.....
To Building Fund, .....	.....
To Foreign Missions, .....	.....
To Home Missions, .....	.....
To State Missions, .....	.....
To Ministerial Education, .....	.....

These records are not infallible; they give a count of personal Christian work and are not in any absolute sense a test of Christian character. Nevertheless they may serve in an imperfect way to show the measure of our interest in our beloved church, our valuation of her privileges, and our readiness to co-operate in her work. No member can be in good standing in the church who, without sufficient reason, is habitually absent from her services and contributes nothing to her support. The church is but the aggregate of the individuals that compose her membership; the prosperity, therefore, of the church, means the consecrated activity of her members. What the air-cells are to the lungs, so are the members to the church.

Your pastor's New Year's wish on your

behalf is that you may abound more and more in that love which is the foundation of all Christian character and Christian inspiration of duty. Your Servant for Christ's sake,  
W. T. TAPSCOTT.

### Church Attendance.

Our opinion is that neglect of the regular services at the church on the part of church members, is very frequently the result of inattention and carelessness rather than from any fixed purpose to ignore this plain duty. Hence the pastor is wise who uses a follow-up system at this point. We suggest:

(1) That a standing committee, consisting of the ushers and such assistants as they may need, be appointed to keep an accurate record of the names of all members who are present at the service. Let the several lists be turned over to the pastor. He then by comparison with his church roll (If he has the new Card Index Roll this work will be greatly facilitated), finds out who of his members are absent. Let him address a letter, prepared on his schapirograph, to every absentee, at once. If he fails to be in his place the next Sabbath, follow him up with another letter. The third letter will rarely be necessary. Such work as this would have saved many a man to the church who, because he thought nobody even noted his absence, drifted and drifted.

(2) At leisure times prepare on your schapirograph or other duplicator a series of letters or cards and have them ready for use. We give some suggestions:

You doubtless had a good excuse, else you would have been with us at Sunday morning's service. Your pastor missed you. Won't you come next Sunday?

A card containing a reminder on one side and ten reasons why a church member should attend the services of his church on the other, has been used with satisfactory results.

Members of "The 4 C Club" who are interested in the "follow-up system," by enclosing stamp and writing to the secretary, Rev. Ellison R. Cook, Washington, Ga., will get some most helpful suggestions along that line. He has just perfected a complete system, which can be had at comparatively small cost and which is simply invaluable to "the pastor who does things."

### YOUR EASTER SERVICE.

The wise pastor will give early attention to plans for the proper commemoration and best use of Easter Sunday.

The resurrection of Christ is the foundation of our faith and the assurance of gospel blessing. There can be no better time for securing an offering for the spread of the gospel at home and abroad since a people grateful for the blessings that come to them through Jesus Christ our Lord will gladly express their love and gratitude by a cheerful offering to aid in sending the gospel of light and life to the poor and benighted of other lands.

(Continued on page 290.)

## Soul Winning by Personal Work,

### ✓ OR FISHING WITH HOOK INSTEAD OF NET.

By John H. Hunter.

#### IV. SOME DIFFICULTIES AND HOW TO MEET THEM.

Sometimes when a person has really been brought under conviction, and desires to be saved, obstacles develop and hinder the completion of the work.

By prayerful observation and the leading of the Holy Spirit, the worker can distinguish between obstacles that are real, and those that are only excuses. In the latter case it is better generally to use such passages as given in article II to produce deeper conviction.

Some of the difficulties might be dealt with as follows:

#### 1. "I AM NOT GOOD ENOUGH TO BE A CHRISTIAN."

"I am glad you realize you are not good. Let us see what God says." Turn to Rom. 3: 10-12 and hand the Bible to the enquirer, and ask him to read these verses aloud. "You agree, then, with what God says. But now let us see what sort of people Jesus came to save." Turn to Matt. 9: 10-13. "What sort of people gathered round Jesus? And whom did He say He came to call? Are you a sinner? Did Jesus come to call you? Who needs a doctor, the man who is quite well, or the man who is very sick? If you are a sinner, one sick with sin, do you not need Jesus to heal you? Can a person be too sick to need a doctor? The worse he is the more he needs the physician's help. Just because you are not good enough, will you come to Him and ask Him to save you and to make you good?"

I Tim. 1: 15 can also be used, showing that if Jesus could and would save the "chief of sinners," He can and will save every other sinner who comes to Him.

John 6: 37, last clause, is also a good passage to use, emphasizing the fact that salvation depends not on our goodness, or badness, but on our coming to Christ.

Rom. 4: 5 has been much blessed in dealing with this difficulty. "Whom does God justify? Are you 'ungodly'? Then is God willing to justify you? On what condition? Will you believe Him now and be justified?"

#### 2. "I CAN'T BE A CHRISTIAN IN MY BUSINESS."

"I am glad you realize you are in a bad business, but let us see what God says in Mark 8: 36. What is at stake in your case? Which is more valuable, your business or your soul? If you cannot be a Christian in your business what had you better do?"

The person may object. "Well, what can I do? I have no other means of support, and I have a family to take care of."

"Let us see God's promise in Matt. 6: 31-33. What does God say you are to do? And what does He promise He will do? Would He lie about it? Then will you accept Christ as your Savior, and follow Him, and trust Him to fulfill His promise?"

When the person surrenders and steps out on God's promise, kneel down with him and

lay his case before God, claiming the fulfillment of His promise.

I know of dozens of instances, literally, where this promise has under these circumstances been tested, and proved true. It is always safe to trust God.

#### 3. "I AM AFRAID OF RIDICULE."

Luke 9: 26. "Of whom does Jesus say He will be ashamed? And if you are so afraid of your friends' ridicule that you will not accept and confess Christ as Lord, what will He do?"

Matt. 10: 32, 33. "Whom does Jesus say He will confess before His Father? And whom will He deny? If you want Jesus to confess you before His Father, what must you do? Will you?"

"Let us see what Jesus says about our being ridiculed." Matt. 5: 10-12. "When we are ridiculed, then, we are really what? And if we want to be blessed we must endure what?"

Matt. 10: 24, 25, shows just how the Lord Jesus himself was treated when on earth.

#### 4. "I WANT TO GET SETTLED IN BUSINESS FIRST."

"What does God put first?" Matt. 6: 33. "Can you afford to disobey God? Let me show you the history of a man who did put business first. Luke 12: 16-21. Did he prosper in business? But what was the end of it? What will your end be? Matt. 13: 22. What became of the good seed in this case? And what choked it? Who says so? Will you heed His warning?"

Use Mark 8: 36 as indicated in No. 2.

II Cor. 6: 2. "When is God's time? The rich man thought he too had many years to live, but when did God call him to account? Do you know certainly that you will ever have another opportunity of accepting Christ and being saved? Then why not do it now?"

5. "I WANT TO HAVE SOME FUN FIRST."

"What does God say about that?" Eccles. 11: 9. "What does God say He will do? What has He given you your life to do? What can you say to Him when you come into judgment for having misused His gift? Let us see how it ends!" Luke 16: 19-26. "Here is the history of a man who thought he must have some fun first, but where did it end? Are you willing to have 'some fun first' at such tremendous cost?" Matt. 6: 33 and II Cor. 6: 2 can also be used as already indicated in No. 4.

#### 6. "THERE ARE TOO MANY HYPOCRITES IN THE CHURCH."

This is of course an excuse. Do not get into an argument about it. Your purpose just now is not to prove a man wrong, but to win an immortal soul for Jesus if possible. Turn to Rom. 14: 12, and when he has read it ask him, "How many shall give account? Does that include you? And you shall give account to whom? And of whom shall you give account to God—the hypocrites in the Church, or yourself? What good reason can you give to God for not believing His word, and for not accepting His Son as your Savior?"

I said to a man once, "Where will these hypocrites go when they die?" He said, "To



hell, if there is such a place." "And where will you go if you die without being saved?" "To hell, I suppose." "Would it be better to spend a few years in the Church here with the hypocrites, or to spend all eternity with them in hell?"

**7. "I COULD NOT HOLD OUT, AND I DO NOT WANT TO BE A HYPOCRITE."**

"I am glad you do not want to be a hypocrite, neither does God want you to be one. And I am glad you realize that you cannot hold out, for that is true. But let us see what God says about it in I Pet. 1: 5. How is the believer kept? How much power has God? Can He keep you?" Jude 24. "What is He able to do? That is just the kind of a Savior you need, is it not, one who can keep you from falling? Will you trust Him?"

The Revised Version of this verse is stronger still—"guard you from stumbling."

John 10: 28, 29. "In whose hands is the one

who believes? With God's hand beneath him and Jesus' hand over him is a man secure?"

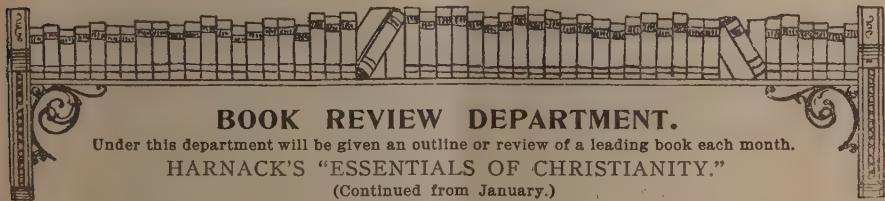
A good illustration is to put some small object in one hand and clasp the other tightly over it.

"Now let us see our part." Isa. 40: 29-31. "Who is it that 'renews their strength'? Then, if we want to be strong and to hold out, what must we do? Will you do it, and just trust Him?"

Mr. Spurgeon said, in effect, that he did not know of a case of backsliding that did not begin in neglect of secret prayer.

I Cor. 10: 13 and II Cor. 12: 9, 10 are good promises to give in parting.

It is assumed that the persons dealt with in the foregoing have been shown their need of a Savior, and also the way of salvation before these difficulties were mentioned. If this had not been done go over the ground carefully, after removing the difficulty as shown in the article preceding.



**Reviewed by Dustin Kemble, D. D.**

"The strongest tones of sorrowful complaint and of indignant justice, and even of irony, he did not shrink from, although these must have been exceptional. A quiet, harmonious concentration, with everything directed to one aim possessed him. He never speaks in ecstasy and the tone of aroused prophetic address is but seldom found. Entrusted with the greatest mission, his eye and ear remained open to life, a proof of intense repose and assurance. Mourning and weeping, laughter and dancing, riches and poverty, hunger and thirst, health and sickness, child's play and politics, gathering and scattering, traveling away from home, shelter and return to home, the wedding and the bereavement, the palace of the living man, and the interment of the dead, the sower and the reaper in the field, the vintner among the grapes, the idle laborers at the market place, the seeking shepherd in the open, the merchant dealing in pearls on the sea, and again in the house, the care of the housewife over her meal and leaven, or for the lost coin, the eye roamed kindly over flowers and children, on the lilies of the field, more glorious than Solomon, on the birds beneath the summer sky and the sparrows on the cottage roof. The over-world in which he lived did not distort this world for him. No, everything in it he attributed to God whom he was acquainted with, and saw it valued and protected by him. "Your Father in heaven feedeth them." The parable is his favorite form of speech, but unconsciously parable and instruction pass one into the other. He who had not where to lay his head speaks not like one who has broken with all things, not like a heroic penitent, not like an ecstatic prophet, but rather like a man

who has rest and peace in his soul, and who is able to impart them to others. He strikes up the most powerful tones; he places man before an inevitable decision; he leaves him no way out. And again—the most terrible facts are to him intuitively clear and he speaks them out as common truth. He clothes them in the language in which a mother speaks to her child."

After an elaborate comparison of John the Baptist's preaching with that of Jesus Christ, Harnack concludes that the latter was altogether of a higher order of truth and a more decisive type, as introducing a wholly new view of religion. He considers the text of the sermon at Nazareth, when he read "The Spirit of the Lord is upon me: He hath sent me to preach the gospel to the poor," etc., etc., and also the other beautiful saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," etc., as the very foundation texts of the gospel. He says, "These words could stand over the whole gospel and works of Jesus. They contain the theme for all that he preached and practiced. But it is therefore evident that his preaching left the message of John far behind. The latter, though it stood in a tacit apposition to the priests and scribes, did not come to the decisive when that would be spoken against. (How about Herod?) To fall and rise again, a new humanity versus the old, 'men of God,' ceased against the official leaders of the people. (How about the beginning of his ministry?), but through them really against humanity in general. They regarded God as Jesus Christ first pushed for, He at once pro-a despot who watched over all the ceremonial

ordinances of his house; Christ breathed in the presence of God. They saw him only in his laws which they had wrought into a labyrinth of falls, by-paths, and secret exits; Christ saw and felt him everywhere. They possessed a thousand commands of God, and thought on that account they knew him; Christ had only one command from the Father, and therefore he did know him. They had made of religion an earthly business—there was nothing more formidable; but Jesus announced the living God and the nobility of the soul. . . . The greatness and power of the preaching of Jesus consists in this: that it is so simple, and at the same time so rich in contents; so simple that it takes form in every leading thought which he expressed, and so rich that every one of these thoughts seems inexhaustible, and we never learn out the precepts and the parables. But more than all this, behind every precept stands himself. Down through the centuries they speak to us with the freshness of the present." In such passages as these we seem to see a marvellously keen insight and appreciation of the real inwardness of Christ and the gospel. But in other passages we see a different tone of criticism, as in reference to the preaching of John the Baptist, when after a graphic description of his preaching on the banks of Jordan, he goes on to analyze the figures employed in that preaching and the predictions of early judgment upon the Jewish state and Church, as follows:

"As to this whole dramatic, eschatological apparatus, the kingdom of God is at hand; the end is near, and so forth. Now every earnest and thrilling exhortation, from the depths of experience, toward God and holiness, whether it be in the sense of salvation or in that of judgment, so far as we understand history, has constantly taken on the form that the end is nigh. How is that to be explained? The answer is not difficult. Religion is not only a life in aid with God, but just on this account, it is also the uncovering of character and the responsibility of life. He to whom it has been presented finds it is vainly sought unless in this sense, that the individual as well as the collective body wanders aimlessly and falls. 'They have all gone astray. Every one seeketh his own way.' But the Prophet who is in touch with God recognizes with alarm and anxiety this general error and the general carelessness. He is like a traveler who sees his companions blindly hastening toward a precipice, and tries to call them back at all hazards. It is the supreme moment, he can still warn them, he can still adjure them, 'turn about!' But perhaps in another hour all will be lost. It is the crisis, it is the last time. In this call hitherto has clothed the energetic warning to repentance among all people, and in all ages. The prophet looks on through history, he sees the irrevocable end, and he is filled with boundless astonishment that, with godlessness and blindness, with levity and apathy, everything has not already been overwhelmed in one common ruin. That there is still a space in which repentance is possible is to him the greatest miracle, and it is only due to the forbearance of God. But sure it is that the end cannot wait much longer. In

what forms in detail it (this call to repentance) is clothed depends upon the historical environment, and is of relatively less importance. Only the religion that is constructed in forms of thought can dispense with the deciding sharp point at the end. Actual religion is not to be thought of without it, whether it will now unfold or glows as silent fire in the soul."

A further example of his style of reasoning may be taken from the opening of his tenth lecture. "The original society (of Christians) believed on Jesus as their Lord, and in acknowledgment of this they made their unconditional surrender and allegiance to him as the Prince of Life. Every individual Christian stood in an immediate covenant with God through the Spirit. Priests and mediators were no longer necessary. Finally these 'saints' were bound together in covenants which pledged them to a morally strong life of purity and brotherhood. A few words on this last point. It is a proof of the inwardness and moral power of the new preaching that in spite of the enthusiasm that broke out of the religious experience, extravagancies and stormy movements were relatively few. It may be that they were more frequent than indicated by the direct statements of our authorities; but they were not the rule, and certainly the apostle Paul was not the only one who was careful to quiet them when they appeared. He would not indeed quench the Spirit; but if the enthusiasm threatened to lead to neglect of labor as at Thessalonica, or if the testimonies in ecstasy crowded to the front as at Corinth, then he soberly warned them: 'He that will not labor shall not eat,' and five words with understanding are better than 10,000 without it. But still more significant were the collective spirit and power of the leaders in this exhortation, as we find them not only in the Pauline epistles, but also for example in I Peter and the Epistle of James. The Christian character is to be maintained simply in the great fundamentals of human life. It must be strengthened and supported and illuminated by the Spirit. In the relations of husbands and wives, of parents and children, of masters and servants, moreover in their relations to the civil authority to the surrounding heathen world, and again to widows and orphans the service of God must be maintained. Where else in the world's history have we a religion that set in with such mighty consciousness of the 'overworld,' and at the same time so settled the moral foundations of its earthly social life as this preaching (of the Gospel); whomsoever the preaching of the New Testament writers does not inwardly grasp, must yet be deeply moved by the clearness, the richness, the power, and the tenderness of the moral perceptions, which give to their exhortations an incomparable value. Still another moment is to be desired at this point. The earliest Christians lived in expectation of the near return of Christ. This hope was a motive of extraordinary strength to make small worldly things, the sorrow and joy of this earth. They were deluded in this hope—that must be admitted without a question; but it was still a powerful lever to lift them above the world, to teach to take the



small as small, and the great as great, to distinguish between the temporal and the eternal. It is a recurring phenomenon in religious history that a coefficient is united to each great new religious motive, which operates on it throughout, elevating and strengthening its effect. What a lever, ever since the days of Saint Augustine, as often as the religious experience of sin and grace has been renewed, has been the thought of Predestination, which is in no way derived from experience! How the consciousness of election inspired Cromwell's hosts, and strengthened the Puritans on this side and over the sea, and yet this consciousness was only a coefficient. How the doctrine of (the blessedness of) Poverty undergirded the new Pietism which has developed out of the religious life of St. Francis in the Middle Ages, and this is still a power in religious life. These coefficients—one can place the persuasion in apostolic times that they had really seen the Lord after his death upon the cross, under this point of view—teach that which is most profound, religion, does not arise free and isolated, but that it grows, so to speak, in conflict, and has need of such conflict."

These extracts may suffice to show the general trend of the addresses. Our own view is that while Dr. Harnack excels in his analysis of the subject matter of the Gospel and of its particular bearing upon the practical questions of human life and society in all times and places, yet at last, he falls into the very mistakes that he desires most of all to avoid. He becomes too sublimated in his views of religion for the common people to profit by his exposition on the one hand; and he practically concedes all that has been written against the supernatural element in the Gospels on the other. Thus the Gospel appears to be after all rather a doctrine than a revelation, and Jesus is only an extraordinary teacher, not even a divine man. While the author grants that Jesus' insight into the way of moral blessedness is perfect, and that it was realized in a remarkable degree by the early Christians while their enthusiasm was fresh, it does not appear that there was anything supernatural about the rise of Christianity as contrasted with other forms of religious faith; least of all that there is any means of reviewing the power of Christianity among men in these days of objective analysis. If there is any such possibility of bringing back blessings of religion, this must be by adopting it as an abstract principle, like geometry or social economy, or psychology, which yields results according to the rules and practice of scientific method. Perhaps this is what the distinguished professor is looking for—the improvement of the modern world by a scientific application of Gospel principles, just as Egypt has been renovated by British administration. But without present faith in the divinity of Christ, or in his resurrection, or his power to forgive sins, or in his supernatural presence in the church, we find no "coefficient" such as existed in the days of the apostles, and in other subsequent ages, to give any vitalizing energy to the idea of salvation. It is like when Mary stood weeping in the garden, and said, "They have taken away my Lord, and I know not

where they have laid him." According to this view even immortality is but a shadowy hope, and all the consolation of religion is but a pleasing spell, like the drugs that allay pain in sickness. Can such a Gospel still save men from their sins? Can such a Savior draw all men into himself? We may seriously doubt it, to say the least of it. But, while we, too, admit there is some "side" and "superficial element" in the Gospel, yet we also believe that at bottom it is a supernatural revelation given to us by a Christ who was and is divine, who understood himself and his own mission even better than Harnack understands him or it; and we find this doctrine not inconsistent with all that the best science or philosophy teaches us. If not, then there is no Providence, no Prayer, no Holy Spirit, no forgiveness of sin, no blessed hereafter—only a dream of something that comforts for a while.

#### HOW YOU MAY HELP AND BE HELPED.

We have been greatly encouraged in our special work recently by the large number of letters enclosing specimens of printed forms and outlines of plans, which have come to us. Very many of these are worthy special notice. All of them, could we reproduce in this department, would prove interesting and suggestive. But our space is necessarily limited. The managing editor is very liberal and allows us large liberty, but we could easily fill every page of every issue of the magazine. We are writing this to say that the way you can get the largest returns and best results from the Methods department is by joining our Clergyman's Co-operative Correspondence Club (The 4 C Club). A nominal membership fee of only 50 cents per annum is required. This only pays in part the expenses of the secretary's office. By uniting in this movement you not only get good but do good.

The plan is co-operative. The club is organized for mutual helpfulness by the exchange through the secretary of printed forms used in church and Sunday school work, and in other ways. Any member may make request of the secretary for special plans or suggestions in any department of church work. Send your name and 50 cents to Rev. Ellison R. Cook, Washington, Ga.

Specimens of printed matter are always highly appreciated. Under our new system, just now being installed, the name of every pastor sending us specimens of his printed forms will be permanently enrolled and he will receive from time to time samples and specimens of interest to him in his work.

#### BIBLICAL ENCYCLOPEDIA AND MUSEUM:

Louis Albert Banks says: "Commentary, encyclopedia of illustrations and sermonic suggestor in one."

Christian Endeavor World: "Treasure mine for ministers."

Christian Advocate: "... it excels almost any other."

Rev. A. H. Clark, Clinton, Miss.: "Very much pleased."

## Religious Review of Reviews.

Conducted by J. NEWTON BROWN.

Sunday, February 9, will be observed around the world as a day of prayer for colleges and for students.

\* \* \*

Under local option one-half of the territory of Texas and one-third of its population have come under prohibition laws. It is easy to see why the liquor interests fight against local option. But it is bound to win.

\* \* \*

It is announced that there will be at the St. Louis fair, next year, a special building for religious exhibits. The preparation of these exhibits should begin early and should be so complete as to impress visitors with the importance of the subjects and with the enterprise of the "children of light."

\* \* \*

An American Federation of Roman Catholic Societies was organized, recently, at Cincinnati. It is claimed that the objects of this federation are not political, but social, fraternal and benevolent.

\* \* \*

Doctor Francis E. Clark doesn't believe in throwing away an opportunity. He suggests to young people's societies that, this month, as they celebrate the twenty-first anniversary of the Christian Endeavor movement, they all take some step in advance, undertaking some new thing for Christ and the Church. The right kind of a celebration is one that looks forward.

\* \* \*

Beginning with next September a special course of international Sunday School lessons will be used in the primary grade, the arrangement being topical instead of historical. The starting point will be with the idea of God as Creator and Father. The November lessons will gather about the idea of Thanksgiving; those of December, about the thought of Christmas. Then for three months the lessons will look toward Easter. After that such themes will be brought forward as obedience, reverence, prayer, helpfulness, and friendship. Such a course ought to help lay the foundations of religion in the children's minds and hearts.

\* \* \*

Rev. Edward P. Ingersoll, D. D., who has been elected secretary of the American Bible Society, was reared at Oberlin and was once principal of the Central High School in Cleveland. Besides twenty-six years spent in pastoral service in Brooklyn, he has been pastor in Sandusky, Indianapolis and St. Paul. Everywhere a faithful and useful man, he has shown himself worthy of his illustrious ancestor, Jonathan Edwards.

\* \* \*

At the capital city of Connecticut, on the day set apart by the proclamations of the President and the Governor for Thanksgiving, forty-five hundred people were spectators at

a brutal prize-ring fight. Between the civilization of the proclamations and that of the prize-fight, there is an irresistible conflict, and the question is, which of them shall prevail in this country?

\* \* \*

A great religious revival is in progress in Australia. All denominations of Christians unite in the work. In Sydney a special effort is made to reach the masses. Some 50,000 homes have been visited. The meetings are carried on largely outside of the church buildings. From one to two hundred meetings are held every night on the streets. Thousands of people declare their purpose to live Christian lives. This movement is declared to be the most remarkable of its kind in the history of the commonwealth.

\* \* \*

Two New York ministers have distinguished themselves in a manner as gratifying as it is unusual. Dr. David H. Greer, rector of St. Bartholomew's Protestant Episcopal Church, has for the third time in eight years declined to be made a bishop. He thinks he can be more useful in his present pastorate than as bishop of Western Massachusetts. Dr. Henry Van Dyke, who was invited to supply the pulpit of the Brick Presbyterian Church, at a salary of \$500 per month, until a pastor should be secured, has accepted the work and declined the pay.

\* \* \*

The plan of the Pennsylvania Railway Company to build a station in the heart of New York City will cause the destruction of a church building, the Broadway Tabernacle (Congregational), which has been one of the city's landmarks since 1859. The price paid for the property by the company is \$1,300,000. The trustees of the church have already taken \$450,000 of this and have purchased a site on Broadway about two miles farther up town, where they will erect a new building. This church counts among its pastors Charles G. Finney, Joseph P. Thompson and William M. Taylor. More than any other man, Dr. Thompson was the founder of the Independent. The church was noted for its leadership in the anti-slavery reform.

\* \* \*

A perplexing question to many a parent, pastor and Sunday School teacher has been, how to hold the boys to Bible reading and religious thought at the age when they are most likely to drop out of the Sunday School. The Scripture Union is an organization formed in England which seems to be accomplishing this. It maps out courses of reading in the Bible for children and young people, taking them through the book once in five years. And it holds them together as an organization by means of bright and stirring religious services in halls and tents and by the seaside. This organization has 4,500 branches in Great Britain and 1,200 branches elsewhere, with a total membership of about 600,000.



This startling announcement is made by William T. Stead of London, editor of the English Review of Reviews: "No movement now visible in progress amongst us is so significant, nor fraught with such momentous issues, as the triumphant advancement of the Americans to the first place among the leading nations of the world." He accordingly devotes his annual number this year to what he calls "The Americanization of the world." If it be true that our country is being thrust forward to this amazing responsibility, of what sort shall its leadership be? Here is a powerful appeal to save America, that America may save the world.

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The Roman Catholic hierarchy in this country is making strenuous efforts for the extension of parochial schools. Archbishop Corrigan declared recently that every parish priest in his diocese where there was no parochial school must report to him in writing the reasons for not maintaining one. The Catholic leaders are afraid of the influence of the American common schools.

\* \* \*

The Attorney-General of Minnesota rules that the use of the Lord's Prayer in public schools is prohibited by that clause of the State constitution which reads: "Nor shall any man be compelled to attend, erect, or support any place of worship." He thinks the recital of the Lord's Prayer at the public school would make the school-house a place of public worship. A similar decision was rendered by the Supreme Court of Wisconsin a few years ago. If these decisions are right, the constitution should be amended speedily. It is a great objection to our State universities, that such decisions are liable, at any time, to exclude Christian worship and the Book of books. One is tempted to ask whether God Almighty has any rights which the public schools are bound to respect?

\* \* \*

Three years ago a medical student in Vienna, while denouncing the opposition to the Roman Catholic clergy to every progressive measure, cried out, "Los von Rom," "Be free from Rome." This caused his expulsion from the university, but his words were taken up as the watchword of a movement which has grown until no less than 20,000 people in Austria have left the Roman Catholic Church. Many of them have united with Protestant churches, one such church having received 1,100 converts from Catholicism. Already the gospel is preached in more than forty districts where it had not been heard for 300 years. Twenty-nine meeting-houses are completed or under way. When one of them is dedicated the Roman Catholics throng the building to the doors and many of them celebrate the day by renouncing Rome.

\* \* \*

On a single afternoon, not long ago, 800 volunteer visitors from 74 churches in Toledo, Ohio, called at most of the homes in that city to ascertain the church preferences of the

families and invite the non-church-goers to attend church. The work was done according to carefully planned methods, of which information may be obtained from Rev. William A. Powell, president of the Toledo Church Federation, at 1463 Huron Street. Such a religious census ought to be of great value in bringing opportunities of service to the knowledge of pastors and other Christian workers. But perhaps one of its best results will be the evidence it gives to outsiders that the churches really have an interest in them.

\* \* \*

The criticism of Dr. Ludlow, author of the historical novel, "Deborah," by the parishioner who claimed that such outside work was done at the expense of pastoral fidelity, leads the Church Economist to present a symposium on "A Pastor's Outside Work." The editor's own thought is expressed in this timely caution: "All the temptation lies on the side of the so-called wider and larger service. It is so easy to persuade ourselves that we have a world-wide message and that it is our duty to be famous and to lead. It needs a stout heart to turn one's back on publishers, public banquets, the applauding assemblage and homage of one's peers, and to sink one's personality in obscure service among a neighborhood's trades-people and the children of the streets. We repeat that the temptation lies along the path of distinction and leadership." This is true.

\* \* \*

Trinity Reading College is the name given to a unique literary organization connected with the Epworth League. The "college" recommends a carefully arranged course of reading and requires its members to read as many as six books a year, two of them religious, two historical, biographical, or scientific, and two optional. It furnishes, at 20 per cent. discount, any books which it recommends. It also provides a course of six concerts and lectures, which are free to all of its members, and an annual banquet, which is likewise free to those of them who have done the prescribed reading and made a report on it. The expense of the organization is covered by membership dues of one dollar. It was founded at Denver, by Rev. C. M. Coburn of the Methodist Episcopal Church, and it has already spread to other cities east and west.

\* \* \*

Something over a year ago The Congregationalist, of Boston, began to keep its readers in touch with other denominations by the addition of a news department entitled The Christian World. In a recent issue The Standard, of Chicago, places before its Baptist readers some pages of matter written by Congregationalists about Congregational missionary work. When each of the Christian denominations shall become well acquainted with the others, believers will be near the unity for which Christ prayed. And how rapidly denominational lines are fading in some places is illustrated by an incident which occurred in South Dakota, and which was told me by the pastor of one of our

churches concerned. In his town there were three churches, Baptist, Methodist and Congregational, with but two houses of worship, the Methodist and Congregational. The Baptists held their meetings in the Methodist meeting-house, as an addition to which they had built a baptistry. On a certain Sunday, when some converts who were to join the Congregational Church wished to be immersed, this baptistry was kindly offered for the purpose. The next morning the Congregational janitor was seen emptying the water from the Baptist baptistry attached to the Methodist meeting-house.

\* \* \*

The industrial conference in New York was remarkable for three things. The first was the number of prominent representatives of the capitalist class, of the high officers of the labor unions, and of distinguished citizens whom the conference brought together. The second was the frankness with which the leading men on both sides expressed their sentiments, together with the candor with which their utterances were received. And the third was the wise action taken, looking to the peaceable settlement of labor troubles. The fact was recognized that both labor organizations and combinations of capitalists have come to stay. A committee of thirty-six, with an equal representation from the three classes mentioned, was appointed to act as arbiters between contending capitalists and laborers. And there is a good deal of reason to hope that this committee will be able to prevent serious strikes and lockouts.

\* \* \*

There has been marked progress during the past year in the work of the Young Men's Christian Association. The money used through this organization in one year for the physical, intellectual and spiritual welfare of young men amounted to over \$10,000,000. And the spiritual progress is keeping up with the material progress, as is shown by the increasing number of members who volunteer for special religious work and by the gain in the Bible classes. Some of the best work the associations have done is among students. Out of the students' conference, suggested by a Y. M. C. A. secretary and held at the invitation of Mr. Moody in 1886, have grown student conferences in many countries and the World's Student Federation. At one of these conferences recently held on the Pacific coast, President Wheeler, of California University, said of the Y. M. C. A. secretary who is abroad leading in evangelist work in the great schools of the East: "I would rather do the work John R. Mott is doing than that of any other man I know. He is doing a greater work for humanity than any other man now living." A wonderful blessing has attended Mr. Mott's work among students in Japan and China.

\* \* \*

The gifts recently made by a few Americans for education have no parallel in the history of the world. They have been such that along with them one hardly wishes to mention that Wesleyan University has received \$125,000;

Allegheny College, \$300,000; Dartmouth, \$500,000; Oberlin, \$500,000; and Yale, \$595,000. Chicago University, in addition to the \$378,000 received from other sources, had a Christmas gift of \$1,250,000 from Mr. Rockefeller, making more than \$10,000,000 in all which he has given. In December Mrs. Stanford made over property to the value of \$30,000,000 to Stanford University. In the same week Mr. Carnegie, who had been giving his money right and left, to the amount of some thirty million dollars, gave \$10,000,000 for a national university of research to be established at Washington. The greater of these gifts have no such value to the world as they would if they came of self-denial, or even if the money given were honestly earned. And yet they will bring great educational opportunities to many who will use them well and they will encourage other rich people to use their money for the public good.

\* \* \*

Berea College, in Kentucky, used the period of good roads last fall for "extension" work among the highlanders in the mountains in the mountain districts. Four parties in wagons traversed remote counties, holding three days' meetings, giving instruction in domestic science, agriculture and good citizenship and interesting the people in the building up of the public schools. The college was also advertised in the teachers' institutes conducted in the summer. This advertising has become uncomfortably successful. Says President Frost: "These are exciting days in Berea, as we have 'overdone' the work of kindling a desire for education, and cannot turn back boys who come in on foot one hundred and fifty miles! Last night twelve young men lodged in my house. I have just bought the largest dwelling-house in Berea and shall turn it into a men's dormitory." He tells of a party of three young men and two young women who were making their journey on horseback to a place where they expected to take a railroad train for Berea. Finding that a washout had cut off the train, they walked ten miles along the track, carrying their baggage, and then took a train. Two of them had never seen the cars before. But they have in them the stuff which noble men and women are made of. Of this heroic Christian school The Outlook says: "This young college, with its small endowment of money, but its vital force of conviction and its group of enthusiastic teachers, is not only bringing the mountain people to its doors, but is invading the mountains and penetrating them with the best thought, the best knowledge, and the best methods of modern times. Why don't the Stanfords and Rockefellers and Carnegies put such schools as that on their feet?"

#### BIBLICAL ENCYCLOPEDIA AND MUSEUM:

The Advance: "Nothing equal to it." Rev. B. K. Brockert, Winnebago City, Minn.: "Wouldn't do without it for twice the price."

E. A. McPhee, Argyle Nova Scotia: "Wanted it for years. Thank you for putting them in my reach."



## UNUSUAL.

The nurse had been giving the twins a bath. Later, hearing the children laughing in bed, she said, "What are you children laughing about?"

"Oh, nothing," replied Edna, "only you have given Edith two baths and haven't given me any."

\* \* \*

Faith vs. Works.—One day last week a Berkley student in one of Prof. L. Dupont Syle's classes came into the recitation room so late that the English teacher made a mild remonstrance at the extreme tardiness of the young man.

"Professor," replied the young fellow in excusing himself, "my watch was slow. I shall have no faith in it after this."

"My dear fellow," said Syle, "what you need is not faith, but works."

\* \* \*

"Where is Josiar?" asked Mrs. Cornrossel, uneasily.

"Well," answered her husband, as he proceeded to fill his pipe. "I won't say fur certain. If the ice is as strong as he thinks it is, he's gone skatin', but if it ain't, he's gone swimmin'."

\* \* \*

"Papa," said a little girl, as she came home from Sunday School, "isn't our church Methodist any more?"

"Yes, daughter; why do you ask?"

"Well, they sang a song this afternoon which said 'Onward, Christian Science.'"

\* \* \*

Lessing, the German author, was so absent-minded that one night he called at his own house and asked the servant if the professor was at home. The servant not recognizing him in the dark, said, "He is not in."

"Oh, very well," replied Lessing, "I will call another time."

\* \* \*

Boswell asked Johnson if suicide was justifiable by a man who had been guilty of a great crime, which he was sure would be found out. "No," replied the doctor, "I would advise such a man to go to some country where he is not known, and not to the devil where he is known."

\* \* \*

A certain person, to show his detestation of Hume's infidel principles, always cut the philosopher when he met him. Hume said to him: "You hope I shall be damned for want of faith, and I fear you will have the same fate for want of charity."

\* \* \*

Meliere was asked why, in some countries, the King may assume the crown when fourteen years old, and cannot marry until eighteen. "Because it is more difficult to rule a wife than a kingdom," was his reply.

"I've come to tell you, sir, that the photographs you took of us the other day are not at all satisfactory. Why, my husband looks like an ape."

"Well, madam, you should have thought of that before you had him taken."

\* \* \*

Mother—Harry Tucker is the worst boy in school, Tommy, and I want you to keep as far from him as possible.

Tommy—I do, ma. He is always at the head of our class.

A minister, in one of his parochial visits, met a cow-boy, and asked him what o'clock it was. "About twelve, sorr," was the reply. "Well," remarked the minister, "I thought it was more." "It's niver any more here," said the boy; "it just begin at wan again." Suitable when called upon to speak at a late hour.

## READING THE APPOINTMENTS.

I was sitting in a wing slip, close beside the altar rail,

When the bishop came in softly, with a face serene, but pale,

And a silence indescribably pathetic in its power—

Such as might have reigned in heaven through that "space of half an hour"—

Rested on the whole assembly as the bishop rose and said:

"All the business being finished, the appointments will be read"—

Not as one who handles lightly merchandise of little worth,

But as dealing with the richest, most important things of earth.

In the fellowship of Jesus, with the failings of a man,

The good bishop asked forbearance—he had done his best to plan

For the glory of his Master, trusting him to guide his pen

Without prejudice or favor, and the preachers cried "Amen!"

"Beulah Mountains, Henry Singer." Happy people, happy priest,

On the dainties of the gospel through the changing year to feast;

Not a church trial ever vexed them, all their preachers stay three years,

And depart amidst a tempest of the purest kind of tears—

"Troubled Waters, Nathan Peaceful." How that saintly face grew red,

How the tears streamed through his fingers as he held his swimming head.

But his wife stooped down and whispered—what sweet message did she bear?

For he turned with face transfigured, as upon some mount of prayer,

Swift as thought in highest action, sorrow passed and gladness came

At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture" said the bishop, "I have left

to be supplied,"  
 And I thought—You could not fill it, Mr.  
 Bishop,—you tried,  
 For an angel duly transferred to this conference below,  
 Wouldn't know one-half the wonders that  
 these blessed people know;  
 They would note some strain of discord  
 though he sang as heaven sings,  
 And discover some shortcomings in the feathers  
 of his wings.

"Grand Endeavor—Jonas Laggard." Blest be  
 the Lord, thought I;  
 They have put that brother Laggard where he  
 has to work or die;  
 For the church at Grand Endeavor, with its  
 energy and prayer,  
 Will transform him to a hero, or just drive  
 him to despair;  
 If his trumpet lacks the vigor of the gospel's  
 charming sound,  
 They will start a big revival, and forget that  
 he is round.  
 In the front pews sat the fathers, hair as white  
 as driven snow—  
 As the bishop read appointments they had  
 filled long years ago,  
 Tender memories rushed upon them, life re-  
 vived in heart and brain,  
 Till it seemed that they could travel their old  
 circuits o'er again.  
 Then a mist came o'er my vision, as the  
 bishop still read on,  
 And the veil that hides the future for a moment  
 was withdrawn;  
 For I saw the world's Redeemer far above the  
 bishop stand,  
 On his head a crown of glory and a long roll  
 in his hand;  
 Round his throne a countless number of the  
 ransomed, listening, press'd—  
 He was stationing his preachers in the "City  
 of the Blest."  
 Some whose names were most familiar, known  
 and revered by all,  
 Went down to the smaller mansions back  
 against the city wall.  
 One who took the poorest churches miles  
 away from crowds and cars,  
 Went up to a throne of splendor, with a crown  
 ablaze with stars.  
 How the angels sang to greet him, how the  
 Master cried, "Well done!"  
 While the preacher blushed and wondered  
 where he had such glory won.  
 Some whose speech on earth was simple, with  
 no arguments but tears,  
 Nothing novel in their sermons for fastidious,  
 itching ears,  
 Coldly welcomed by the churches, counted  
 burdensome by all,  
 Went up to the royal mansions, and were  
 neighbors to St. Paul.

—Christian Guardian.

#### "PULPIT POWER AND ELOQUENCE."

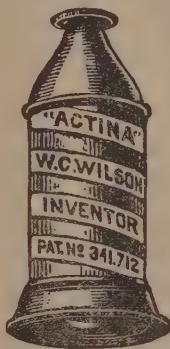
Rev. W. J. Malvern, Haulton, Me.:  
 "Wouldn't take \$10 for my copy if I couldn't  
 get another."

Rev. Wm. O. Breckmann, Orient, N. Y.:  
 "Will interest, instruct and inspire."

# Deafness Cured

## By No Means Until "Actina" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. It is folly, therefore, for deaf persons to hope for a cure by the old



method of aurists and physicians. and instead of wasting precious time and money on methods that never have cured deafness or catarrh, they should awake to the times and apply the scientific cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of the Actina. As deafness and ringing noises are caused from catarrh, the hearing cannot be restored and noises stopped till the catarrh is cured, and as catarrh cannot exist under the use of Actina, no person need be deaf or have ringing noises in the head if they will use Actina properly. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds, and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York and London Electric Association, Dept. V, 929 Walnut street, Kansas City, Mo.



## BANKS' SERMONS.

Vol. III.

INCORPORATED WITH CURRENT ANECDOTES.

No. 2.

## Christ the Most Wonderful Personality in Human History.

"His name shall be called Wonderful." Isaiah 9:6.

Everything about Christ is wonderful. The prophecies of his coming were wonderful. For thousands of years, lofty, prophetic souls, looking down into the future, caught sight of Christ, as men look across hundreds of miles of lowlands to behold the mountain summit that cuts athwart the sky. The announcements to Mary and to Joseph before his birth were wonderful. The message of the angels to the shepherds, and the song of the heavenly host were wonderful. The star in the East that guided the wise men to the manger of Bethlehem, with their gifts of gold, and frankincense, and myrrh, was wonderful. The appearance of Jesus in the Temple, both at his christening, and later on the occasion of his controversy with the doctors of the law was wonderful.

The whole ministry of Jesus was wonderful. It was wonderful in the cures which he wrought. Lepers were healed. The blind received their sight. The deaf were made to hear. Palsied limbs grew strong. Fever was calmed. Devils were cast out, and the dead were brought back to life. It was all wonderful.

Christ's ministry was wonderful in the fact that he was greater than nationality or class. There was nothing partisan about him. He healed the poor man, or what was more wonderful, the poor woman, with the same quick sympathy and abundant generosity that he answered the nobleman's plea for his son, or went with the rich officer to recover the health of his daughter. The differences between rich and poor simply did not exist to Christ. It would be wonderful even now, but it was a thousand-fold more wonderful in that day.

Christ's ministry was wonderful in that it was full of the most gracious consideration of classes that had been neglected, and were considered outcasts, beyond the pale of the mercy of religion. If a man were a leper, no one went near him. He was not permitted to come close to anyone else. If people were in danger of getting wind of him, he must cover his head, and cry out, "Unclean! Unclean!" But Jesus was not afraid of lepers. He treated them hand to hand, and face to face, just like other people.

Race prejudice was a terrible thing in that day, and the Jews and Samaritans had no dealings with each other. But Jesus took a Samaritan for his type of the truly good man in his treatment of his fellows, throughout all time, and his Good Samaritan is one of the immortal figures of history. He held a long and intimate conversation with a wicked Samaritan woman, a woman whose life had been full of gossip and scandal, and yet Jesus talked with her so naturally, and so sympathetically, that he won her heart away from her sins, and made her the leading figure in a movement for the regeneration of the town in which she had been one of the most wicked characters. Surely it was all very wonderful.

Christ's ministry was wonderful in his treatment of women. Woman, in those days, was under a cloud. To see a man, and a popular man talking with a woman with consideration and gentleness, was an astonishment even to the disciples after they had been a long time in association with Jesus. But Jesus was always the chivalric knight to all women. It is impossible to point out a case where Christ treated a woman with any less consideration than he would have treated a man in the same place. Jesus, in the most dramatic and startling way illustrated the great truth that sin, any sin, is just as much sin in a man as in a woman. When they brought him the woman charged with the sin which society regarded as sufficient cause for stoning its victim to death, though the man might be forgiven, Jesus quietly said, "Very well. Stone her, of course, but let the man here who has never himself sinned, have the privilege of throwing the first stone." Then Jesus stooped, and wrote on the ground, and one by one those cowardly men slunk away, and when Christ looked up they were all gone, and only that poor woman, with eyes full of wonder, was waiting. When Jesus asked where her accusers were, and found they were all gone, he who knew what was in man, and looked down into this woman's very soul, and read all their was in it, said: "Neither do I condemn thee, go and sin no more." It was all very wonderful.

The ministry of Jesus is wonderful in his treatment of children. Childhood, in that day, was very common and vulgar. A child was valuable if it were a king's heir, or if it were rich, but a child of itself was of no account. But Jesus, when he found his young men whom he had selected, and was training to be his special representatives in the world, quarrelling about who should have the highest honors in the new kingdom, took a little child on his knee, and patting its cheek, and stroking its hair, said to them, "Unless you shall become like this little child, you shall not even enter the Kingdom of Heaven." And when the young mothers came pressing about Jesus that the great man might lay his hands on their heads and bless them, he rebuked the officious disciples that were about to interfere, and said: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Wonderful, is it not, that wherever the story of the Babe that was cradled

in the manger has gone, childhood has become precious, and womanhood sacred, and common manhood has gone to par? It is all very wonderful.

Christ was wonderful in his knowledge of human nature. He knew what was in man. He knew how to lay bare the human heart and its motives. He knew what was in men and women far better than they knew themselves. His words cut like a lance, but there was healing also in the blade. He told the woman of Samaria all that ever she did, and he made Zaccheus' swindling look worse than it ever had before, and yet he left both of them rejoicing in the purpose of a new life.

Christ was wonderful in his power to transform the men and women who came under his influence. He was not only great himself, but he had the power to make others great. No one in human history has ever possessed this power in anything like the perfection that Jesus did. He could take a hot-headed man, full of that kind of indignation and revengeful spirit that he wanted to bring down fire from heaven to burn up a whole village, because they had refused to receive them, and transform him into the gentle and gracious John, who became known as the Apostle of Love. He could take the impulsive Peter, who was always getting into trouble, and bring him into the steady, straight-forward man of devotion, who becomes as solid as the rock itself. He could take a poor, demon-possessed man, whom no one could tame, and send him back to his home clothed in his right mind, preaching the gospel of peace. He had power to take Mary Magdalene, the sinner, and transform her into Mary Magdalene, the intimate friend of Jesus, and the woman of saintly character. He still has that power. Men and women everywhere, in all lands, who come face to face with Jesus Christ, and who appeal to him with faith for mercy and forgiveness, find that he still has power on earth to forgive sins, and that he is not only able to pardon transgressions, but that he can cleanse the fountain itself, and renew a right spirit in the penitent's soul. There is nothing so wonderful in the world.

Christ's death on the cross was wonderful. It was foretold long before he came that he would thus die. He, himself, predicted it. He went toward the cross with strong courage. He died there an offering for sin. He declared, "If I be lifted up I will draw all men unto me." He hung there on the cross, the incarnation of infinite love. When his enemies railed at him and abused him, he prayed, "Father, forgive them, for they know not what they do." When the thief hanging at his side was impressed by the tenderness of Jesus that there was something divine about him, and he began to pray to him for mercy, Christ forgot his own agony, and soothed the dying sinner with words of pardoning love, as he said to him, "This day shalt thou be with me in Paradise." It was all wonderful.

Christ went into the grave, and though there never yet was a grave about which there was so much determination that it should be kept closed, yet, on the third day, an angel from heaven came down and rolled away the stone, and Christ came forth in glory. He talked with his disciples, sometimes he appeared only to one, again to two or three, at other times to the entire group, and at one time to five hundred. For forty days he came and went, encouraging their hearts, inspiring them for their great work, and finally, he took leave of them in physical form, but assuring them that he should visit them again and again, to comfort their hearts, throughout all lands, and to the end of the world. It was all wonderful.

But the most wonderful ministry of Jesus has been since he went away from the world. For nothing that had happened while Christ was with them could compare in manifestation of power with that day of Pentecost, when the disciples, led by Peter, inspired by the presence of the Holy Ghost, and encouraged by their fellowship with Jesus Christ, won three thousand people in a single day to the banner of their Lord.

The most wonderful thing in the history of the world is the way Christ has lived up to his promise to his people. The marching orders given to the disciples, and through them to Christians everywhere, throughout all time, were, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Christians are conquering the world because Christ has kept that promise. Wherever we come to the end of our own strength in a faithful purpose to do his will, there we find Christ, and always find him sufficient for our needs.

Some Scottish tourists were to climb a high mountain in Norway. A guide had been obtained at great expense who was to call them in the morning. At the appointed hour they were awakened, but by a boy of only ten years. The tourists remonstrated, and said they had been cheated, for surely this boy could not guide them. But the boy could not understand, and simply pointed to the mountain. So, in disappointment, they started, hoping in some way to get their money back. The boy led them for about two miles, when they came to the foot of the mountain, and there was the guide with all the appliances for climbing. When they needed him, he was there, ready to aid when the dangers were to be met. So, if we will go forward on the path of duty we shall get into no place so dark, or find no mountain climb so dangerous, but the presence of Christ at the opportune moment shall save us from defeat, and bring us to glorious victory.

Brothers and sisters, we are the disciples of the wonderful Christ. There is no life so full of wonder, so full of romance, as this. The Christian life has more of hope about it, more of the mystery and wonder of faith, more of the pathos and tenderness of love, than any other. It is human-life at high-water mark, a life that connects heaven and earth together. If we accept Christ with all our hearts, we shall still walk on the earth like other men, but we shall be inspired by heavenly motives; we shall live by heavenly standards, and we shall be solaced by heavenly comfort.



## THE SECOND HILL TOP.

By S. D. GORDON.

One of seven Quiet Talks on Power, published by F. M. Barton.

### SEARCHLIGHT SIGHTS.

Coming into Cleveland harbor one evening, just after nightfall, a number of passengers were gathered on the upper deck eagerly watching the colored breakwater lights and the city lights beyond. Suddenly a general curiosity was aroused by a small boat of some sort, on the left, scudding swiftly along in the darkness like a blacker streak on the black waters. A few of us who chanced to be near the captain on the smaller deck above, heard him quietly say, "Turn on the searchlight." Almost instantly an intense white light shone full on the stranger-boat, bringing it to view so distinctly that we could almost count the nailheads, and the strands in her cordage.

If some of us here tonight have made the prayer suggested in our '1st talk together—Lord Jesus, show me what there is in my life that is displeasing to Thee, that Thou wouldst change—we will appreciate something of the power of that Lake Erie searchlight. There is a searchlight whiter, intenser, more keenly piercing than any other. Into every heart that desires, and will hold steadily open to it, the Lord Jesus will turn that searching light. Then you will begin to see things as they actually are. And that sight may well lead to discouragement. Many a hidden thing, which you are glad enough to have hidden, will be plainly seen. How is it possible, you will be ready to ask, for me to lead the life the Master's ambition has planned for me, with such mixed motives, selfish ambitions, sinfulness and weakness, as I am beginning to get a glimpse of—how is it possible?

There is one answer to that intense heart-question, and only one. We must have power, some supernatural power, something outside of us, and above us, and far greater than we, to come in and win the victory within us and for us.

If that young man whose inner life is passion-swept, one tidal wave of fierce temptation, hot on the heels of the last, until all the moorings are snapped, and he driven rudderless out to sea—if he is to ride masterfully upon that sea he must have power.

If that young woman is to be as attractive, and womanly winsome in the society circle where she moves, as she is meant to be, and yet able to shape her lips into a gently uttered, but rock-ribbed no when certain well-understood questionable matters come up, she must have power. If society young people are to remain in the world, and yet not be swayed by its spirit: on one side not prudish, nor fanatical, nor extreme, but cheery, and radiant, and full-lifed, and yet free of those compromising entanglements that are common to society everywhere, they must have a rare persuasive power.

For that business man down in the sharp competition of the world where duty calls him, to resist the sly temptations to overreach, to keep keenly alert not to be overreached; and through all to preserve an uncensorious spirit,

unhurt by the selfishness of the crowd—tell me, some of you men—will that not take power? Aye, more power than some of us know about, yet.

For that same man to go through his store and remove from shelf or counter some article which yields a good profit, but which he knows his Master would not have there—Ah! that'll take power.

It takes power to keep the body under control: the mouth clean and sweet, both physically and morally: the eye turned away from the thing that should not be thought about: the ear closed to what should not enter that in-gate of the heart: to allow no picture to hang upon the walls of your imagination that may not hang upon the walls of your home: to keep every organ of the body pure for nature's holy function only—that takes mighty power.

For that young man to be wide-awake, a pusher in business, and yet steadily, determinedly to hold back any crowding of the other side of his life: the inner side, the outer-helpful side, the Bible-reading and secret-prayer and quiet personal work-side of his life, that will take real power.

It will take a power that some of us have not known to let that glass go untouched, and that quieting drug untasted and unhandled. If the rear end of some pharmacies could speak out, many a story would startle our ears of struggles and defeats that tell sadly of utter lack of power.

It takes power for the man of God in the pulpit to speak plainly about particular sins before the faces of those who are living in them; and still more power to do it with the rare tactfulness and tenderness of the Galilean preacher. It takes power to stick to the Gospel story and the old book, when literature and philosophy present such fine opportunities for the essays that are so enjoyable and that bring such flattering notice. It takes power to leave out the finely woven rhetoric that you are disposed to put in for the sake of the compliment it will bring from that literary woman down yonder, or that bright, brainy young lawyer in the fifth pew on the left aisle. It takes power to see that the lips that speak for God are thoroughly clean lips, and the life that stands before that audience a pure life.

It takes power to keep sweet in the home, where, if anywhere, the seamy side is apt to stick out. How many wooden oaths could kicked chairs and slammed doors tell of! After all the home-life comes close to being the real test of power, does it not? It takes power to be gracious and strong, and patient and tender, and cheery, in the commonplace things, and the commonplace places, does it not?

Now, I have something to tell you tonight that to me is very wonderful, and constantly growing in wonder. It is this the Master has thought of all that! He has thought into

your life. Yes, I mean your particular life, and made an arrangement to fully cover all your need of power. He stands anew in our midst today, and putting His pierced hand gently upon your arm, His low, loving, clear voice says quietly, but very distinctly, "You—you shall have power." For every subtle,

strong temptation, for every cry of need, for every low moan of disappointment, for every locking of the jaws in the resolution of despair, for every disheartened look out into the morrow, for every yearningly ambitious heart comes tonight that unmistakable ringing promise of His—ye shall have power.

### THE OLIVET MESSAGE.

Our needs argue the necessity of power. And the argument is strengthened by the peculiar emphasis of the Master's words. Do you remember that wondrous Olivet scene? In the quiet twilight of a Sabbath evening a group of twelve young men stand yonder on the brow of Olives. The last glowing gleams of the setting sun fill all the western sky, and shed a halo of yellow glory-light over the hill-top, through the trees, in upon that group. You instantly pick out the leader. No mistaking Him. And around Him group the eleven men who have lived with Him these months past, now eagerly gazing into that marvelous face, listening for His words. He is going away. They know that. Coming back soon, they understand. But in His absence the work He has begun is to be entrusted to their hands. And so with ears and eyes they listen intently for the good-bye word—His last message. It will mean so much in the coming days.

Two things the Master says. The first is that ringing "go ye" so familiar to every true heart. The second is a very decisive, distinct, "but tarry ye." What, wait still longer! Tarry, now, when your great work is done! Listen again, while His parting words cut the air with their startling distinctness "but tarry ye—until ye be ended with power."

I could readily imagine impulsive Peter quickly saying, "What! shall we tarry when the whole world is dying! Do we not know enough now?" And the Master's answer would come in that clear quiet voice of His, "yes, tarry: you have knowledge enough, but knowledge is not enough, there must be power."

There is knowledge enough within the Christian Church of every land—aye, knowledge enough within the walls of this building tonight to convert the world, if knowledge would do it. Into many a life, through home training, and school, and college, has come knowledge, while power lingers without—a stranger. Knowledge—the twin idol with gold to American hearts—is essential, but, let it be plainly said, is not the essential. Knowledge is the fuel piled up in the fireplace. The mantel is of carved oak, and the fenders so highly polished they seem almost to send out warmth, but the thermometer is working down toward zero, and the people are shivering. The spark of living fire is essential. Then how all changes! There must be fire from above to kindle our knowledge and ourselves before any of the needed results will come.

There is no language strong enough to tell how absolutely needful it is that every follower of Jesus Christ from the one most prominent in leadership down to the very humblest disciple, shall receive this promised power.

Look at these men Jesus is talking to. There is Peter, the man of rock, and John and James, the sons of thunder. They were with the Lord on the Transfiguration mount, and when He raised the dead. They were near by during the awful agony of Gethsemane. They were admitted nearer to the Master's inner life than any others. There is quiet matter-of-fact Andrew, who had a reputation for bringing others to Jesus. There is Nathaniel, in whom is no guile. It is to these men that there comes that positive command to tarry. If they needed such a command, do not we?

"Yes," someone says, "I understand that this power you speak of is something the leaders and preachers must have, but you scarcely mean that there is the same necessity for us people down in the ranks, and that we are to expect the same power as these others, do you?" Will you please call to mind that original Pentecost company? There were one hundred and twenty of them. And while there was a Peter being prepared to preach that tremendous sermon, and a John to write five books of the New Testament and probably a James to preside over the affairs of the Jerusalem Church, and possibly a Stephen, and a Philip, yet these are only a few. By far the greater number, both men and women, are unnamed and unknown. Just the common, every-day folk, the filling-in of society; aye, the very foundation of all society. They had no prominent part to play. But they accepted the Master's promise of power, and His command to wait, as made to them. And as a result they, too, were filled with the Holy Spirit, that wonderful morning. I think, very likely, "the goodman of the house," whose guest Jesus was that last night was there, and all the Marys, including the Bethany Mary, who simply sat at His feet, and the Magdalene Mary, and housekeeper Martha, and maybe that little lad whose loaves and fishes had been used about a year before. That was the sort of company that prayerfully, with one accord, not only waited but received that never-to-be-forgotten filling of the Holy Spirit.

Certainly, as some of you think, the preacher must have this power peculiarly for his leadership. But just as really he needs it because he is a man for his living, to make him sweet and gentle and patient down in his home: to make him sympathetic and strong in his constant contact with the hungry hearts he must meet.

That young mechanic must have this promised power if he is to live an earnest, manly life in that shop. That school girl, whose home duties crowd her time so; that keen-minded student working for honors amid strong competition; these society young people; these all need, above all else, this



promised power that in, and through, and around and above all of their lives may be a wholesomely sweet, earnest Christliness, pervading the life even as the odor of flowers pervades a room.

Do you remember Paul's list of the traits of character that mark a Christian life—love, joy, peace, long suffering, gentleness, goodness, meekness, faithfulness, self-control? Suppose for a moment you think through a list of the opposites of those nine characteristics—bitterness, envy, hate, low-spiritedness, sulkiness, chafing, fretting, worrying, short-suffering, quick-temper, hot-temper, high-spiritedness, unsteadiness, unreliability, lack of control of yourself. May I ask, have you any personal acquaintance with some of these qualities? Is there still some need in your life for the other desirable traits? Well, remember that it is only as the Holy Spirit has control that this fruit of His is found. For notice that it is not we that bear this fruit, but He in us. We furnish the soil. He must have free swing in its cultivation if He is to get this harvest. And notice, too, that it does not say "the fruits of the Spirit," as though you might have one or more, and I have some others. But it is "fruit"—that is, it is all one fruit and all of it is meant to be growing up in each one of us. And let the fact be put down as settled once for all that only as we tarry and receive the Master's promise of power can we live the lives He longs to have us live down here among men for Him.

If that father is so to live at home before those wide-awake, growing boys that he can keep up the family altar, and instead of letting it become a mere irksome form, make it the green, fresh spot in the home life, he must

have this promised power for he cannot do it of himself. I presume some of you fathers know that.

There is that mother, living in what would be reckoned a humble home, one of a thousand like it, but charged with the most sacred trust ever committed to human hands—the moulding of precious lives. If there be hallowed ground anywhere surely it is there, in the life of that home. What patience and tirelessness, and love and tact, and wisdom and wealth of resource does that woman not need! Ah, mothers! if anyone needs to tarry and receive the power promised by the Son of that Mary, who was filled with the Holy Spirit from before His birth for her sacred trust, surely you do.

Here sits one whose life plans seem to have gone all askew. The thing you love to do, and had fondly planned over, removed utterly beyond your reach, and you compelled to fit in to something for which you have no taste. It will take nothing less than the power the Master promised for you to go on faithfully, cheerfully, just where you have been placed, no repining, no complaining, even in your innermost soul, but, instead, a glad, joyous fitting into the Father's plan with a radiant light in the face. Only His power can accomplish that victory! But His can. And His may be yours for the tarrying and the taking.

Let me repeat then with all the emphasis possible that as certainly as you need to trust Jesus Christ for your soul's salvation, you also need to receive this power of the Holy Spirit to work that salvation out in your present life.

\*—1 Gal. 5: 22.

## A DOUBLE CENTER.

It has helped me greatly in understanding the Master's insistent emphasis upon the promise of power to keep clearly in mind that the Christian system of truth revolves around a double center. It is illustrated—best not by a circle with its single center, but by an ellipse with its twin centers. There are two central truths—not one, but two. The first of the two is grained deep down in the common Christian teaching and understanding. If I should ask any group of Sabbath school children in this town, next Sabbath morning, the question: What is the most important thing we Christians believe? Amid the great variety in the form of answer would come, in substance, without doubt, this reply: "The blood of Jesus Christ cleanseth from all sin." And they would be right. But there is a second truth—very reverently and thoughtfully let me say—of equal importance with that; namely, this: the Holy Spirit empowereth against all sin, and for life and service. These two truths are co-ordinate. They run in parallel lines. They belong together. They are really two halves of the one great truth. But this second half needs emphasis, because it has not always been put into its proper place beside the other.

Jesus died on the cross to make freedom from sin possible. The Holy Spirit dwells within me to make freedom from sin actual.

The Holy Spirit does in me what Jesus did for me. The Lord Jesus draws a check for my use. The Spirit cashes that check and puts the money into my hands. Jesus does in me now by His Spirit what He did for me centuries ago on the cross, in His person.

Now these two truths, or two parts of the same truth, go together in God's plan, but, with some exceptions, have not gone together in men's experience. That explains why so many Christian lives are a failure and a reproach. The Church of Christ has been gazing so intently upon the hill of the cross with its blood-red message of sin and love, that it has largely lost sight of the Ascension Mount with its legacy of power. We have been so enwrapt with that marvelous scene on Calvary—and what wonder!—that we have allowed ourselves to lose the intense significance of Pentecost. That last victorious shout—"it is finished"—has been crowding out in our ears its counterpart—the equally victorious cry of Olivet—"all power hath been given unto Me."

The Christian's range of vision must always take in two hill-tops—Calvary and Olivet. Calvary—sin conquered through the blood of Jesus, a matter of history. Olivet—sin conquered through the power of Jesus, a matter of experience. When the subject is spoken of,

we are apt to say: "Yes, that is correct. I understand that." But do we understand it on our experience? So certainly as I must trust Jesus as my Savior so certainly must I constantly yield my life to the control of the Spirit of Jesus if I am to find real the practical power of His salvation.

As surely as men are now urged to accept Jesus as the great step in life, so surely should they be instructed to yield themselves to the Holy Spirit's control that Jesus' plan for their lives may be carried through.

You remember in the olden time the Hebrew men were required to appear before God in the appointed place three times during the year. At the Passover, and at Pentecost, and again at the harvest home feast of Tabernacles. So it is required of every man of us who would fit his life into God's plan that he shall first of all come to the Passover feast, where Christ our Passover is sacrificed for us. And then that he shall as certainly come to the great Pentecost feast, where a glorified Passover Lamb breathes down His Spirit of power into the life. And then he is sure to have a constant attendance at a first-fruits feast all his days, with a great harvest home festival at the end.

I said there were two central truths. Will you notice that the gospels put it also in this way, that Jesus came to do two things—not one thing, but two things—in working out our salvation. That the first is dependent for its practical power upon the second, and the second is the completing or carrying into effect of the power of the first. That the first—let me say it with great reverence—is valueless without the second.

What was Jesus' mission? Would you not expect His forerunner to understand it? Listen, then, to his words. When questioned specifically by the official deputation sent from the national leaders at Jerusalem, he pointed to Jesus, and declared that He had come for a two-fold purpose. Listen: "Behold the Lamb of God who beareth away the sin of the world," and then he added, and the word comes to us with the peculiar emphasis of repetition by each of the four gospel scribes—"this is He that baptizeth with the Holy Spirit." That was spoken to them originally without doubt in a national sense. It just as surely applies to every one of us in a personal sense.

Mark also the emphasis of Jesus' own teachings regarding this second part of His mission. At the very beginning He spoke the decided words about the necessity of being born of the Spirit. And we are all impressed with that tremendous fact. But observe that several times, in the brief gospel record, He refers the disciples to the overshadowing importance of the Spirit's control in the life. And that He devotes a large part of that last long confidential talk which John records to this special subject, pointing out the new experiences to come with the coming of the Spirit, and holding out to them as the greatest evidence of His own love the promise of power.

It adds intense emphasis to all this to note that Jesus Himself, very Son of God, was in that wonderful human life of His utterly de-

pendent upon the Holy Spirit. At the very outset, before venturing upon a single act or word of His appointed ministry, He waits at the Jordan waters, until the promised anointing of power came. What a picture does that prayerfully waiting Jesus present to powerless men today! From that moment every bit and part of His life was under the control of that Holy Spirit. Impelled into the wilderness for that fierce set-to with Satan, coming back to Galilee within the power of the Spirit, He Himself clearly stated more than once, that it was through this anointing that He preached, and taught, and healed, and cast out demons. The writer to the Hebrews assures us that it was through the power of the Eternal Spirit that He was enabled to go through the awful experiences of Gethsemane and Calvary. And Luke adds that it was through the same empowering Spirit that He gave commandment to the Apostles for the stupendous task of world-wide evangelization. And then at the very last referring them to that life of His, He said: "As the Father hath sent Me even so send I you." Let me ask if He, very God of very God, yet in His earthly life intensely human, needed that anointing, do not we? If He waited for that experience before venturing upon any service, shall not you and I?

But we must turn to the book of Acts to get fully within the grip of this truth. For it, with the epistles fitting into it, is peculiarly the Holy Spirit book, even as the Old Testament is the Jehovah book and the gospels with Revelation the Jesus book. The climax of the gospels is in the Acts. What is promised in the gospels is experienced in the Acts.

Jesus is dominant in the gospels; the Spirit of Jesus in the Acts. He is the only continuous personality from first to last. He is the common denominator of the book. The first twelve chapters group about Peter, the remaining sixteen about Paul, but distinctly above both they all group about the Holy Spirit. He is the one dominant factor throughout. The first fourth of the book is fairly aflame with His presence at the center—Jerusalem. Thence out to Samaria, and through the Cornelius door to the whole outer non-Jewish world; at Antioch the new center, and thence through the uttermost parts of the Roman empire into its heart, His is the presence recognized and obeyed. He is ceaselessly guiding, empowering, inspiring, checking, controlling clear to the abrupt end. His is the one mastering personality. And everywhere his presence is a transforming presence. Nothing short of startling is the change in Peter, in the attitude of the Jerusalem thousands, in the persecutor Saul, in the spirit of these disciples, in the unprecedented and unparalleled unselfishness shown. It is revolutionary. Ah! it was meant to be so. This book is the living illustration of what Jesus meant by His teaching regarding His successor. It becomes also an acted illustration of what the personal Christian life is meant to be.

The Spirit's presence and the necessity of His control is deep-grained in the consciousness of the leaders in this book. Leaving the stirring scenes at the capital the eighth chapter takes us down to Samaria. Multitudes have



been led to believe through the preaching of a man who has been chosen to look after the business matters of the church. Peter and John are sent down to aid the new movement. Note that their very first concern is to spend time in prayer that this great company may receive the Holy Spirit.

The next chapter shifts the scene to Damascus. A man unknown save for this incident is sent as God's messenger to Saul. As he lays his hand upon this chosen man and speaks the light-giving words he instinctively adds, "and be filled with the Holy Spirit." That is not recorded as a part of what he had been told to do. But plainly this humble man of God believes that that is the essential element in Saul's preparation for his great work.

In the tenth chapter the Holy Spirit's action with Cornelius completely upsets the life-long, rock-rooted ideas of these intensely national, and intensely exclusive Jews. Yet it is accepted as final.

With what quaint simplicity does the thirteenth chapter tell of the initiation of those great missionary journeys of Paul from the new center of world evangelization. And how like it is the language of James in delivering the judgment of the first church council: "it seemed good to the Holy Spirit and to us."

Paul's conviction is very plain from numerous references in those wonderful heart-searching and heart-revealing letters of his. But one

instance in this book of Acts will serve as a fair illustration of his teaching and habit. It is in the nineteenth chapter. In his travels he has come as far as to Ephesus, and finds there a small company of earnest disciples. They are strangers to him. He longs to help them, but must first find their need. At once he puts a question to them. A question may be a great revealer. This one reveals his own conception of what must be the pivotal experience of every true follower of Jesus. He asks: "Did ye receive the Holy Spirit when ye believed?"

But they had been poorly instructed, like many others since, and were not clear just what he meant. They had received the baptism of John—a baptism of repentance; but not the baptism of Jesus—a baptism of power. And Paul at once gives himself up to instructing and then praying with them until the promised gift is graciously bestowed. That is the last we hear of those twelve persons. Some of them may have been women. Some may have come to be leaders in that great Ephesian Church. But of that nothing is said. The emphasis remains on the fact that in Paul's mind because they were followers of the Lord Jesus they must have this empowering experience of the Holy Spirit's infilling.

Plainly in this book of Acts the pivot on which all else rests and turns is the unhindered presence of the Holy Spirit.

## FIVE ESSENTIALS.

If you will stop a while to think into it you will find that a rightly rounded Christian life has five essential characteristics. I mean essential in the same sense as that light is an essential to the eye. The eye's seeing depends wholly on light. If it does not see light, by and by, it cannot see light. The ear that hears no sound loses the power to hear sound. Light is essential to the healthful eye: sound to the ear: air to the lungs: blood to the heart. Just as really are these five things essential to a strong healthful Christian life.

The second of these is a heart-love for the old Book of God: Not reading it as a duty. Taking a chapter at night because you feel you must. I do not mean that just now. But reading it because you love to; as you would a love letter or a letter from home. Thinking about it as the writer of the one hundred and nineteenth psalm did. Listen to him for a moment in that one psalm, talking about this book: "I delight," "I will delight," "My delight"—in all nine times. "I love," "Oh! how I love," "I do love," "Consider how I love," "I love exceedingly," again nine times in all. "I have longed," "My eyes fail," "My soul breaketh," speaking of the intensity of his desire to get alone with the book. "Sweeter than honey," "As great spoil," "As much as all riches," "Better than thousands of gold," "Above gold, yea, above fine gold." And all that packed into less than two leaves. Do you love this Book like that? Would you like to? Wait a moment.

The third essential is right habits of prayer. Living a veritable life of prayer. Making prayer the chief part not alone of your life, but

of your service. Having answers to prayer as a constant experience. Being like the young man in a conference in India, who said, "I used to pray three times a day: Now I pray only once a day, and that is all day." Feet busy all the day, hands ceaselessly active, head full of matters of business, but the heart never out of communication with Him. Has prayer become to you like that? Would you have it so? Wait a moment.

The fourth essential is a pure, earnest, unselfish life. Our lives are the strongest part of us—or else the weakest. A man knows the least of the influence of his own life. Life is not mere length of time but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the under threads: our words, tone of voice, looks, acts, habits are the upper threads: and the passing moment is the shuttle swiftly, ceaselessly, relentlessly, weaving those threads into a web and that web is the life. It is woven, not by our wishing, or willing, but irresistibly, unavoidably, woven by what we are, moment by moment, hour after hour. What is your life weaving out? Is it attractive because of the power in it of His presence? Would you have it so? Would you know the secret of a life marked by the strange beauty of humility, and fragrant with the odor of His presence? Wait just a moment.

The fifth essential is a passion for winning others one by one to the Lord Jesus. A passion, I say. I can use no weaker word than that. A passion burning with the steady flame of anthracite. A passion for winning: not driving, nor dragging, but drawing men. I

am not talking about preachers just now, as preachers, but about every one of us. Do you know the peculiar delight there is in winning the fellow by your side, the girl in your social circle, to Jesus Christ? No? Ah, you have missed half your life! Would you have such an intense passion as that, thrilling your heart, and inspiring your life, and know how to do it skillfully, and tactfully?

Let me tell you with my heart that the secret not only of this, but of all four of these essen-

tials I have named lies in the first one which I have not yet named, and grows out of it. Given the first the others will follow as day follows the rising sun.

What is the first great essential? It is this—the unrestrained, unhindered, controlling presence in the heart of the Holy Spirit. It is allowing Jesus' other Self, the Holy Spirit, to take full possession and maintain a loving but absolute monopoly of all your powers.

## TARRY.

My friend, have you received this promised power? Is there a growing up of those four things within you by His grace? Does the Holy Spirit have freeness of sway in you? Are you conscious of the fullness of His love and power—conscious enough to know how much there is beyond of which you are not conscious? Does your heart say, "No." Well, things may be moving smoothly in that church of which you are pastor, and in that school over which you preside. Business may be in a satisfactory condition. Your standing in society may be quite pleasing. Your plans working out well. The family may be growing up around you as you had hoped. But let me say to you very kindly but very plainly your life thus far is a failure. You have been succeeding splendidly it may be in a great many important matters, but they are the details and in the main issue you have failed utterly.

And to you tonight I bring one message—the Master's Olivet message—"tarry ye." No need of tarrying, as with these disciples, for God to do something. His part has been done, and splendidly done. And He waits now upon you. But tarry until you are willing to put out of your life what displeases Him, no matter what that may mean to you. Tarry until your eyesight is corrected; until your will is surrendered. Tarry that you may start the habit of tarrying, for those two Olivet words, "Go" and "tarry," will become the even-balancing law of your new life. A constant going to do His will; a continual tarrying to find out His will. Tarry to get your ears cleared and quieted so you can learn to recognize that low voice of His. Tarry earnestly, steadily until that touch of power comes to change, and cleanse, and quiet, and to give you a totally new conception of what power is. Then you can understand the experience of the one who wrote:

"My hands were filled with many things

That I did precious hold,  
As any treasure of a King's—

Silver, or gems, or gold.  
The Master came and touched my hands,  
(The scars were in His own)

And at His feet my treasures sweet

Fell shattered, one by one.

'I must have empty hands,' said He,  
'Wherewith to work My works through thee.'

My hands were stained with marks of toil,

Defiled with dust of earth;

And I my work did oft times soil,

And render little worth.

The Master came and touched my hands,  
(And crimson were His own)

But when, amazed, on mine I gazed,

Lo! every stain was gone.

'I must have cleansed hands,' said He,  
'Wherewith to work my works through thee.'

My hands were growing feverish

And cumbered with much care!

Trembling with haste and eagerness,

Nor folded oft in prayer.

The Master came and touched my hands,

(With healing in His own)

And calm and still to do His will

They grew—the fever gone.

'I must have quiet hands,' said He,

'Wherewith to work My works for Me.'

My hands were strong in fancied strength,

But not in power divine,

And bold to take up tasks at length,

That were not His but mine.

The Master came and touched my hands,

(And might was in His own!)

But mine since then have powerless been,

Save His are laid thereon.

'And it is only thus,' said He,

'That I can work my works through thee.'

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## A NOTABLE EVANGELISTIC LEADER.

### The New Pastor of Ruggles Street Church in Boston.

By JANE A. STEWART.

(By kind permission of The Ram's Horn, Chicago, in which a series of similar articles are appearing.)

The Rev. Amzi C. Dixon, D. D., the newly installed pastor of the famous Ruggles Street Church of Boston, is one of the strong pulpit evangelists of the country. He ranks among the foremost of the preachers who stand aggressively for social and moral reforms, and who present unremittingly and effectively the eternal verity of salvation through the atoning power of the Savior.

When the Ruggles street pulpit was left vacant by the resignation of Rev. Dr. Everett Burr, soon after the passing of Daniel S. Ford, the Christian publisher of the Youth's Companion, the strong adviser and supporter of Ruggles Street Church, it was natural that the trustees should look about for a man of peculiar powers and purposes for this important field. The choice of Dr. Dixon gave special satisfaction to both the community and the church.

Ruggles Street Church is a model of the vigorous, useful, evangelical institutional church. It numbers 890 members. On its pay-roll are about twenty-five persons who devote all or part of their time to its work. These constitute a large and well-organized force of missionaries, keepers, workers and visitors, at the head of which stand the pastor and his two assistant pastors.

The offices of the church are in an administration building, a plain, brown, wooden structure, erected for the purpose, next to the church proper. Within this building are the working headquarters of the fourteen different departments of work, besides a good-sized hall, class rooms, reading room, etc.

In the rear of the second story the busy pastor may be occasionally found in the office full of workers which is the center of the church's activities.

Dr. Dixon is the son of a minister. He belongs to a family of ministers. Five of his brothers are also preaching the Gospel of Christ. Regarding the circumstances which influenced him in entering the ministry he informed me that he was studying for the law when a simple occurrence changed the whole purpose of his life.

"One summer," he said, "during college vacation, my father sent me to a country church to tell the congregation that he would not be present because he was preaching to a meeting with great blessing, and he did not think it wise to leave it. I rode horseback into a farmyard where groups of farmers were standing. It was not my purpose to dismount, for I had intended to return home immediately. One of the farmers, however, approached me. Laying his hand upon my knee, he earnestly urged me to come into the church and lead the meeting.

"The very thought of it frightened me. But lest I might be shirking a duty I consented. I read the parable of the Prodigal Son, making some comments; and at the close of the

meeting there were several inquiries and a deep spiritual interest was apparent.

"The farmer who first approached me now urgently insisted upon my returning the next day; and I came back every day for a week. From that time I had no desire for the law. I found pleasure in preaching the Gospel of Christ, and as God blessed it immediately, I took it for granted that He had called me to the ministry."

Graduated at Wake Forest College, N. C., Dr. Dixon received the degree of D.D. from Washington and Lee University, Va. He also studied at the Southern Baptist Theological Seminary and at Louisiana College. He was ordained at Beaver March Church, and his first pastorate was at Chapel Hill, N. C. He had several pastorates in his native State before going to Emmanuel Church at Baltimore, whence he removed to Hanson Place Church, Brooklyn, N. Y. He has labored constantly with great success, answering many calls to special evangelistic service and lending his direct influence to the promotion of good order and community welfare.

Dr. Dixon is a devout believer in the efficacy of prayer. In illustration of this he related the following incident:

"While I was preaching every day in the Baptist Church of Asheville, N. C., there was a blessing at each service, but nothing extraordinary. One evening, however, after the sermon, a brother arose and said: 'I propose, pastor, that we pray God to give us twenty-five conversions tomorrow night.' I rather shrank from the idea, because I could not see why we should make the number twenty-five, more or less, but before I could remonstrate, the brother was on his knees earnestly praying. The next evening the house was crowded. And at the close of the service I asked those who would accept Christ to give me their hands. Just thirty-one responded, making the twenty-five prayed for and six over. The brother then arose with eyes full of tears and voice trembling. He said: 'I propose, pastor, that we pray for fifty conversions tomorrow night.' Before a word could be said he was on his knees begging God for fifty souls. The next evening the house and the yard were crowded with people; and at the close of service just fifty-five people came forward and confessed Christ as their Savior. I said to myself, 'I wonder now if the brother will pray for 100 tomorrow night.' But he did not; he seemed satisfied with what had been done; and the meeting went on for two weeks longer, with three or four conversions a day, as before. It was to me," concluded Dr. Dixon, "a striking proof of the fact that God answers prayer directly when we take Him at His word and ask in faith."

Recalling the splendid institutional work of Ruggles Street Church, I asked Dr. Dixon if there were any innovations contemplated.



"I do not know," was the reply. "I certainly have no taste for innovation for its own sake. I am happy, however, to say that the members of Ruggles Street Church agree with me in the desire to do better work and more of it for Christ and the people."

"Do you consider the vicinity still a good mission field?"

"Beyond doubt. It is full of saloons and the wretchedness that the liquor traffic causes, and wherever the saloon makes its withering influence felt, that is a mission field."

"What do you regard as the essentials for an ideal institutional church in method, spirit and environment?"

"The first essential of every church, institutional or not, is that its members should believe in complete salvation through Jesus Christ and should desire to give that salvation to others. In an institutional church all its philanthropic work should be subservient to the spiritual. The bodies of men should be clothed and fed with a view to reaching their souls. Though we should extend a hand to help every one in need, no matter how unworthy, one should never be content simply with helping the body. As to environment, I have not yet decided what is the best environment for making people better. I notice that the bad people and the good people live side by side in the brown-stone fronts on Fifth Avenue. I notice again that bad people and good people live side by side in the tenement houses of the Bowery. Bad people and good people live side by side in the homes of the working people. When men are regenerated, and their inner lives cleansed their environment is certain to become better."

I asked Dr. Dixon in what direction Christian advance is most likely to be made.

"Along the line of the study of God's word, and seeking the endowment of the Holy Spirit of a power in service," was the pointed reply.

"Do you consider the signs auspicious for a general revival?"

"The best sign, so far as I can see, is that pastors and people are realizing as never before in years, the need of such a revival. They are praying for it. And God answers prayer."

"Do you think the movement of higher criticism gaining or waning?"

"It is evidently on the wane. Prof. S—, who was once a higher critic, is now ortho-

dox. His last article in the Homiletic Review is a broadside against higher criticism. It sweeps everything before it. He proves clearly that the testimony of the monuments, now being unearthed so rapidly, is in favor of the traditional view and not the higher critic assumptions."

"Do you think the young people's movement on the wane?"

"I see no evidence of it. There has come a reaction against great conventions, but it may be that many smaller conventions will do more good than one great assembly."

"Is the Sunday School losing ground? What is its future?"

"I do not see that the Sunday School is losing ground. Its future will be along the line of its past—studying the Bible devoutly, teaching the young, and training the old for Christian work."

"How best can young men be kept in the Sunday School?"

"Make the Bible classes so interesting that the young men will want to come."

"Why do not more men go to church?"

"One reason is that Christian men do not seek the salvation of other men as they should. Another reason is that many men are employed on Sunday. But above all, the saloon, the gambling dens, and all sorts of evil traps are set and baited all the time for men. And it is doubtless true that in many pulpits a manly Gospel is not proclaimed. Though I believe that this is the exception."

I asked Dr. Dixon whether he thought a minister should be a reformer.

"Yes," he declared, "as to moral questions. And it will not hurt politics to have a little morality."

To my query in conclusion, "What is the best plan of winning souls, based on your experience?" he responded:

"Face to face work like that of Andrew when he brought Peter to Christ; like that of Philip when he brought Nathaniel; like that of Andrew and Philip when they brought the Greeks to Jesus; like that of Philip, the deacon, when he joined himself to the chariot of the Ethiopian eunuch and preached unto him Jesus. Let this hand to hand work go with the public proclamation of salvation through Christ and people will be saved."

## METHODS.

(Continued from page 271.)

Through co-operation men in almost every profession and line of business wisely attain their ends at minimum cost. Pastors who would like to have artistic programs for their Easter services, by sending ten cents (stamps) to Pastor's Supplies Co., Washington, Ga., will receive in return a beautiful line of samples of the newest and best things. If a sufficient number of pastors will respond at once, this co-operative company will be able to materially reduce the cost of these most artistic programs to those who desire them.

In calling your attention to this opportunity to secure the very best for your Easter Day service, we feel we do you a special favor.

Early action on your part is the one requisite. State how many programs you will likely need, denomination to which you belong, and any other pertinent facts.

### OTHER PLANS FOR EASTER.

The secretary of "The 4 C Club" (annual membership fee only 50c.) will gladly send specimens of unique cards for missionary collection and form of letter to all members making request and sending stamp for return postage.

### EASTER CARDS.

The most exquisitely beautiful line of Easter cards we have ever seen are on sale by the



Pastor's Supplies Co., Washington, Ga. The prices are very reasonable and that pastor is wise who makes use of this day for judicious distribution, especially among the children of his church, of carefully selected Easter cards. Price lists and samples may be had for the postage.

This company, let us say, has largely increased its stock of pastors' supplies, and their new catalogue and samples will interest every aggressive pastor. Send stamps.

### KEEPING IN TOUCH WITH YOUR MEMBERS.

Christmas and New Year's offer excellent opportunity to the pastor to send out pastoral letters and the season's greetings to his members; but a pastoral letter is always timely. Especially is this true, if like the following, just issued by Rev. Isaac Jennings of Elmira, N. Y., it has a definite end in view. This letter and blank is neatly printed on a four-page regular letter size sheet and we give the forms in their entirety, believing that they are worthy of adaptation and use universally.

323 William St., Elmira, N. Y.

My Dear Friend: The greatest need of our church is willing workers. We have some now, but we need more. We have many lines of activity, and so need a large volunteer band who may be called upon for help in each one of these lines. An idle church is dead or dying; so is an idle individual. It is, for every Christian, a necessity that he do something to exercise and bring to healthy maturity the Christianity that is in him.

We believe there are many among us who would be willing and glad to do something, if only that something could be pointed out to them. In so large a church membership it is impossible that your pastor should know what you would most willingly, and could most successfully undertake.

On the following page is a numbered outline of several spheres of activity in which this church is engaged, and accompanying this is a card on which you are kindly requested to indicate by number those in which you are already enlisted, and those in which you are willing to enlist in addition.

Ask prayerfully: Lord what wilt Thou have me to do? and his Spirit will guide you for your own growth and blessing and for the advancement of his kingdom.

Sincerely your pastor,  
ISAAC JENNINGS.

January 10, 1902.

Our activities divide themselves naturally into three which may be denominated material, educational and spiritual and fraternal or social.

#### MATERIAL.

Among the material are support of the church work at home by

1. Renting a seat or sitting.
2. Contribution to the trustees fund in the brown envelope at the weekly offering.
3. Reducing the church debt by contribution to the Ladies' Society fund.

4. Contribution to the music fund.
5. Contribution to the session fund, used for current expenses of our worship and Sabbath school, and in aid of needy members.
6. Contribution to the benevolent fund in the white envelope at the weekly offering for the use of the boards of the church in prosecuting the gospel among less favored people in our own land and abroad.
7. Contribution through the Women's Missionary Society.
8. Contribution through the treasuries of the young people.

#### EDUCATIONAL AND SPIRITUAL.

Among the educational and spiritual are regular attendance upon the

9. Morning worship on Sunday.
10. Evening worship on Sunday.
11. Mid-week prayer service.
12. Preparatory lecture.
13. Y. P. S. C. E. prayer meeting.
14. Sabbath school.
15. Teachers' meeting.
16. Bible classes.

#### FRATERNAL OR SOCIAL.

Among the fraternal and social are

17. A special and persistent effort to increase the attendance upon each and all of the services of this church, especially the Sunday evening service.

18. Especial and persistent effort to increase the number and interest of our prayer meetings, by being present, bringing some one, and taking some part however slight.

19. Especial and persistent effort to increase the numbers of children and youth who now attend our Sabbath school.

20. Extending to all strangers who may come into our midst a hearty welcome and an invitation to your seat if you have a vacancy, and an introduction to your pastor.

21. Calling upon strangers who may move into your neighborhood and, if Presbyterians or unattached, inviting them to your church.

22. Calling upon the sick in your neighborhood, of our or no church affiliation, and notify the pastor at once.

23. Willingness to contribute to the social life of the church by cordial attention to strangers at our sociables.

24. Willingness to become members of a committee of welcome to strangers at our church doors, putting forth an effort to make them want to come again.

25. Willingness to become members of the Good Will Society to aid in its purpose and work.

26. Willingness to become members of a pastor's aid committee, for any special service in which, from time to time, he needs your help.

If your church is not using Welch's Unfermented Grape Juice for communion service, write The Welch Grape Juice Co., Westfield, N. Y., and they will arrange to supply you for one service free of charge, if you mention Current Anecdotes.

# THE PRINTING PRESS—PART OF A PREACHER'S OUTFIT.

It has been fully demonstrated that printer's ink is an absolute necessity to the business man who would succeed. A great department store in New York, believing that it was so well known by the general public that it could save the large outlay for printing, stopped advertising, and in a few years was practically deserted. Today, under a new management, by liberal and persistent advertising, the same store is once more the very center of attraction for shoppers.

Why not adopt honorable up-to-date methods for the church? Pastors and laymen are awakening to the fact that a printing press is an essential factor in a live church. They have been slow to adopt it for the reason that some are afraid it will make a sacred cause common; others regard it right and proper, but beyond their financial ability. Now the fact is, we have no more worthy cause to promote than our holy Christianity and it deserves the best we can do for it. Whatever will impart to it life, energy, and efficiency will also bestow upon it honor and worthiness. The manner of keeping the public informed as to what the church is doing, by the aid of the printing press, can be wholly free from any objectionable features.

As to the cost, for the average church, regular printer's rates are too high to admit of frequent use. My neighboring church issues for each Sabbath a neat calendar covering all regular and special services for that week, for which the printer received \$75 for the year. This calendar is distributed only to the assembled congregation. This plan does not reach the outside world as would neat cards and folders systematically distributed in the homes. For this work the pastor can bring into service his Junior Young People's Society, thus getting them interested in the affairs of the church, and at the same time reaching a class of people not touched by pulpit announcements. Such a plan also enables the pastor to get in touch with his people on short notice between Sabbaths, and also give topics and programmes, as the calendar does not provide for.

The writer may be pardoned for a personal allusion, since he knows more of his own

effort in this line than he does of the work of others. His present outfit represents a cash outlay of not more than \$50, because it was purchased second-hand, little by little, covering a period of fifteen years. It is nearly as good as new, and if purchased new would have cost almost twice the actual investment. It includes an excellent two-roller, self-inking, hand-power press, printing a solid form  $5\frac{1}{2} \times 9\frac{1}{2}$  inches; 25 fonts of type—one font 15 lbs. Long Primer, one font 5 lbs. Pica, Roman book type for circular work, the balance in smaller fonts, ranging from Nonpareil to double Pica, for cards, folders, programs, etc.; 25 cuts; one large font combination illustrative, for head and tail pieces; an abundance of dashes, brass rule, borders, furniture, and the usual tools employed in setting type and running a press.

Can a pastor learn to print? He can learn to do splendid work, although he may not know how to place two pieces of type together when he begins, if he has a fair amount of patience, will observe printed forms and practice. Will he have time? Yes! It is splendid recreation for "blue Monday," and a part of Monday dedicated to printing will give sufficient time.

Suggestions: Do not buy too large sized press. Size of press described above is large enough for practical purposes. At first get only such type as is necessary and serviceable, then add as you go on. Do no job work—unless a boy in the home can attend to that. The outfit should be consecrated to the Lord's work. It is to be a helping hand to the preacher, and not a source of profit. The church can afford to pay for supplies of paper, cards and ink. Where a pastor does not care to manage such a printery, some young man can be found who will cheerfully take charge of it, do all the work needed by the church, for the privilege of running off a little job work for his own profit. Let the church use all honorable means, seize her opportunities and direct her energies to win success and she will not fail; neither will the Savior's rebuke, "The children of this world are wiser than the children of light," be applicable to us.

Beverly, N. J. JNO. F. SECHRIST.

## • AN EASTER-TIME REQUEST •

Again we have come to the Resurrection Day of Him who said, "Because I live, ye shall live also." I ask that you with all of God's people, exercise faith in the Living Christ, so "that we may know Him and the power of His resurrection," and be brought into such intimate and blessed relations with Him, that He can use us for His glory and the extension of His kingdom.

Yours faithfully,

JOHN F. SECHRIST.

Beverly, April 1901.

## ♦ ♦ ♦ ADMIRAL NELSON, going into the battle of

Trafalgar, signalled from his flagship:

"England expects every man to do his duty," to which his sailors responded with a mighty cheer, the result was a glorious victory.

A REVIVAL SERVICE is a great engagement under the direction of Christ our Lord, and He expects every Christian to do his duty.

Can He count on you to do your part!

♦ ♦ ♦

## Beverly M. E. Sunday School.

BIBLE CLASS — Rev. J. F. Sechrist, Teacher

May we enroll you as a regular scholar?

We promise you a pleasant and profitable time

As a token of gratitude for regular attendance, the teacher of this class will give his photograph to the scholar to whom this card was issued, providing that, when it is returned, it shows attendance on 12 of the 13 Sundays of the Quarter.

DATE PAID  
OCT. 7 14 21 28  
NOV. 4 11 18 25  
DEC. 2 9 16 23 30

A MEASURING SOCIAL.  
HELD IN BEVERLY M. E. CHURCH.  
THURSDAY EVENING APRIL 25, 1901.

SECHT FET FOML FEB DATE